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THE following maps will be found useful for reference :— HOSHIARPUR.

I. Survey Department Maps—

(1) District Map (Revenue Survey), scale 1″ = 2 miles; published 1882.

(2) Punjab Survey Standard Sheets, 1″ = 1 mile, Nos. 247—250, 365—269 and 288—290.

(3) Sketch Map of the Hoshiárpur District, scale 1″ = 8 miles; published 1899.

II. Settlement Maps of 1879—84—

(1) Limits of Field Kánúngos' Circles.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

Boundaries and general configuration.

HOSHIARPUR is a District of the Jullundur Division, comprising so much of the Siwálik Range as lies between the Sutlej and Beas, together with a broad strip of country at the foot of the range, and the greater portion of the valley of the Sohán which lies between it and the outer Himálayas. Its boundaries are shown in the map; the Jandbári *talúka*, a narrow tract on the left bank of the Sutlej, was transferred from Ambála to this District in 1850, and but for this the Beas and Sutlej would form its northern and southern boundaries. The greatest length of the District from north-west to south-east is 94 miles, and its breadth varies from 20 to 32 miles. The total area, exclusive of *talúka* Bhunga, a block of villages in Hoshiárpur Tahsíl belonging to Kapúrthala, is 2,232 square miles. The District lies between latitude 32° 5′ and 30° 58′, and longitude 76° 41′ and 75° 31′ The District ...

CORRECTION SLIP.

AT the right hand corner of the heading of every page read "Part A" throughout.

Mountain system.

(1) The outer Siwáliks.

Down the centre of the District, though somewhat to the east, forming as it were its backbone, runs a continuation of the Siwálik Range of Náhan and the Gangetic Doáb, which geologically belongs to the tertiary system of the outer Himálayas. It is known to the people as the Katár Dhár, but is more generally called the Siwálik Range or Siwáliks.* Its characteristics have been thus described by Mr. (now Sir C. A.) Roe:—

"Its course is almost straight, and its breadth nearly uniform; the only deviation noticeable being a slight bow to the west by Manaswál and Jaijon. Recovering the straight line, it runs without interruption almost to the Beas, but as it nears that river it again takes a turn to the west, and spreads into the cluster of round undulating hills near Datárpur, on which lie the Government bamboo forests of Bindrában and Karnpur. As the range leaves the Sutlej it consists mainly of high stony sandy hillocks, containing both between them and on their summit large expanses of sandy waste, with here and there strips of cultivation. As it proceeds north the range becomes far more distinct in its outline, but the tops of its inner hills are still round or flat. By Manaswál they spread out into broad table-lands, but on either side the ascent is steep, and on the east it is precipitous. Passing beyond Manaswál the table-lands cease, and the interior of the range becomes split up into a number of sharp spurs, or short steep ranges of the most irregular formation. For the most part they are perfectly barren, but here and there is found a fair patch of *chíl* forest, and here and there a few fields of cultivation. This lasts about as far as the road from Hoshiárpur to Dharmsála, beyond which the hills begin to improve. The precipitous outline and sharp corners of the south change into broad undulations, rising gradually from the valleys, and the barren sand gives place to a soil stony indeed, but easily capable of cultivation. This improvement reaches its climax in the clusters of hills forming the end of the range referred to above."

* The name Siwálik was anciently applied to a vast tract of country extending as far south as Hánsi.

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Physical Aspects.

The breadth of the Siwáliks is about 10 miles, and their height at Mahdwáni, above Garhshankar, 2,018′ above the sea. To the east a broad valley, the Jaswán or Una Dún intervenes between them and the outer Himálayas, corresponding with the Dehra Dún of the Gangetic Doáb, and the Khiárda Dún of Náhan. To quote Sir C. A. Roe—

The Jaswán Dún.

"At Dangoh, about 12 miles from the Beas, the valley almost disappears, its bed being almost on a level with the hills on either side. This forms a natural watershed; on the north side the drainage runs into the Beas; to the south the valley slopes gradually to the Sutlej. It is traversed throughout by the Sohán *nadi*, which is the main drain into which the ravines of the hills empty their waters. During the rains this *nadi* is a flood filling almost the whole of the valley, but at other seasons it is a petty stream almost lost in its sandy bed, which is from one to two miles in width. It abounds in quicksands, but the water is not more than two or three feet deep."

The breadth of the Dún varies from 4 to 8 miles, and the town of Una, near the middle of the Dún, is 1,404′ above the sea.

(2) The sub-Himálayan Hills.

The Chintpurni Sola Singhi, or Jaswán Dhár Range, which shuts in the Dún to the east, commences near Talwára on the Beas where that river first touches the District. Running south-eastward, its first eight miles are in the Síba territory in Kángra; and its culminating ridge forms the boundary between this District and Kángra. Passing southward, it increases steadily in width and elevation, until its highest point is reached at Bharwáin, the Hill Station of the District, 28 miles from Hoshiárpur on the Dharmsála road. At this point it is about 20 miles in width and 3,896′ in height. Here the regular formation, a central range sloping in a series of undulating valleys to the Beas on one side and the Sohán on the other, changes its character. The range still runs towards the Sutlej, its north side sinking gradually into the Beas valley; but on the south it has an abrupt fall of from 200′ to 300′, and between the main range and the plain of the Jaswán Dún is a wide table-land, thickly wooded and apparently level, but divided into natural blocks by numerous deep ravines. This area, some 15 miles in length and 8 in breadth, is thickly forested, the greater part being reserved under the Forests Act.

At a short distance south of Amb, the Sola Singhi Range recedes eastward, ceasing to form the boundary of the District, and the plains at this point form a kind of bay in the hills, which is shut in by the Sola Singhi to the north and east, and on the south by another range commencing a few miles north of Una. The latter runs south in a series of undulating hills, of no considerable height, with an even front towards the Jaswán Dún. Across the Sutlej the range breaks into a series of parallel ridges, of no great height, but rocky and in places precipitous, though their slopes are well covered with grass and brushwood. These form the boundary between Kahlúr and the Jandbári *talúka*. This range is separated from the Sola Singhi by the Sutlej, which for some 30 miles runs northward between them until the former turns westward into the Jaswán Dún. The hill of Naina Devi, on whose summit is the famous shrine, is the highest point, and is visible many miles round.

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Physical Aspects.

Talúka Jandbári.

Talúka Jandbári, the long narrow tract running from north to south along the left bank of the Sutlej, is bounded by that river to the north and west, and on the east by the Kahlúr hills. From north to south it is about 30 miles long: its breadth of 2 miles in the north gradually increases to 6 in the south. The north is an even table-land fringed by a narrow belt of alluvial soil on the river bank. Below, the country rises into rough hills, and then slopes away southwards into an alluvial plain which fills the whole space between the river and a high wall of rock in which the hills abruptly terminate. In this neighbourhood an arbitrary line separates Jandbári from Ambála. The alluvial soil is good, though not so good as that on the right bank of the river. The higher lands are dry, stony and not very productive.

The plains.

The Hoshiárpur plain has a gentle slope southwards from the foot of the Siwáliks, the result of silt from the torrents which carry down the drainage. At Adampur in the Jullundur District, 20 miles from the hills, *kankar* lies quite close to the surface; whereas at Hoshiárpur, 15 miles nearer it, is found some 15′ or 20′ below under the later deposits of sand or clay.

The *Kandi*. The *Sirwal*.

The *Kandi* or tract along the western slopes of the Siwáliks is dry and rather unproductive, while the *Sirwal*, a long strip of land from 3 to 8 miles in width, bordering on Jullundur, is the most fertile part of the District, as it receives the fertilising matter brought down from the high lands and water is only some 12′ to 15′ from the surface. Near the end of the Siwáliks in Dasúya Tahsíl the *manni*, a high stony ridge, runs across the plain close under which, it is said, the Beas flowed in very ancient times.

The *manni*.

The *Chos*.

Hill torrents or *chos* pour down into the plain in the rains at almost every mile. Fifty years ago Mr. Melvill wrote that towards the Sutlej they at once entered deep beds and flowed away without doing either harm or good, but now the *chos* in Garhshankar are similar to those in the rest of the District. A *cho* rises in the hills below the watershed, leaves them by a narrow outlet, and widens on its way through the plains until it breaks up into a number of branches.

The sphere of influence of the *chos* may thus be divided into three zones. The first is a belt of sandy country running the whole length of the hills in breadth from 2 to 5 miles, in which the *chos* have not yet formed well defined channels. The second is the tract lower down in which the *chos* run between more or less defined banks; here damage is chiefly done by erosion and sand drift. The third zone is that in which the *cho* passes out of its well defined channels. Here the worst damage of all is done: the water spreads out into a net work of small channels carrying with it a deposit of sand which aided by wind action (*úrár ret*) it spreads far and wide over the soil. As the *cho* increases in length this action is carried further and further from the hills. In former times for several years before the sand reached a village the land used to be enriched by a deposit of extraordinary fertility, composed partly of clay

CHAP. I, A.
Physical Aspects.
The *Chos.*

washed down from the hills, but mainly of the débris of good lands in villages higher up its course. Many villages benefited in this way by *chos* for many years—some for 40 or 50—but eventual loss was certain unless the course of the *cho* changed higher up; and, once destroyed, the land never entirely recovered its original fertility. The people had a saying that a *cho* is gold in front and brass behind, which aptly expressed this effect. This is now, however, a thing of the past: the *chos*, having such an expanse of sand to traverse before they reach their limits, never bring down silt, but deposit sand alone except perhaps in some villages on the western border of the District.

In 1877 a report was drawn up by Mr. Baden-Powell, Conservator of Forests, Punjab, which was published as a pamphlet and gives a full description of the origin and nature of these torrents and of the best methods of checking their ravages.* Elaborate enquiries were subsequently made as to the extent and nature of the damage. Since then the question has, at intervals, occupied the attention of Government†; a special enquiry into the nature and extent of the damage was held in 1895-96, and action taken in the Chos Act of 1900,‡ whereby the Local Government was empowered to limit the rights of grazing, wood-cutting, &c., in the Siwáliks as a measure towards their re-afforestation.

In 1900-01 the area proposed to be protected in Hoshiárpur, Dasúya and Garshankar Tahsíls was demarcated, and a staff consisting of a Tahsíldár, 2 Field Qánúngos, 15 *patwáris* and 5 Assistant *patwáris* deputed to prepare the requisite records and maps. Of the 142 villages in the demarcated area records were completed for 31 and drafted for many others by the end of the year. In 1902-03 the maps were completed and the establishment broken up, only the Tahsíldár being retained. Punjab Government Notification No. 643,‡ dated 12th December 1902, put the Act in force in 142 villages in the three Tahsíls, and Section 4 of the Act was by Notification No. 644‡ of the same date applied to 126 of the 142 villages, prohibiting fresh cultivation, wood-cutting, goat-grazing, &c. Action under Section 7 was then promptly taken, so that before the hot weather of 1903 the grazing of goats had ceased in the notified hill areas and the cutting of wood, except for domestic and agricultural purposes, been put a stop to.

As regards the *chos* and their re-afforestation Mr. P. J. Fagan writes as follows:—

"The *chos* mostly have their heads (*muhin* or *munh*) in the Siwáliks, but a few rise§ in the uplands at their foot and join the bigger *chos* lower down. During the hot weather the wind blows from the south-east (*pura*) and the sand drifts (*úrár ret*) to the north-west in consequence. The sand thus heaped up turns the next flood more or less southwards so that the set of the *chos* is generally south-west.

*The Hoshiárpur *Chos* by B. H. Baden-Powell, Conservator of Forests, Punjab. Selections from the Records of the Punjab Government, New Series, No. XV, Lahore, 1879.

† See in particular letter No. 664—196 F., of 19th June 1895, from the Secretary to the Government of India, to the Revenue Secretary, Punjab, which gives the history of the question from 1887 to 1895.

‡ See Appendix I to this Gazetteer.

§ These are called *khet hári*.

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Physical Aspects.

The *Chos.*

The local words for the different parts of a *cho* are as follows :—*Pára* is a small ravine, or rather the perimeter of a small ravine: several *páras* drain into a *tota*, which also includes the combined perimeter and slopes of those several *páras*: a *choa* bears the same relation to several *totas* as a *tota* does to its several *páras*, and several *choas* drain into a *khad* or main *cho*. A *panga* is the top part of the slopes of a *choa* and a *mukhála* is the junction of a *tota* and a *choa* or a *choa* and a *khad*. Each *tota* and *choa* often has a separate and well-known name. A *lanna* is the lower part of a *panga* and a *tapal* is the flat space on the top of a *panga*. A *bahra* is a field on a level spot in the middle of a *panga*. *Pándol* or *pándál* is a watershed. *Karála* is the soft sandstone of the Siwáliks and *sahl* the hard kind. *Pathrákal* is boulder clay.

Flora.

For the flora of the Siwálik Range in this District reference may be made to Appendix A of Mr. Moir's Report of 1884 on its proposed afforestation.

Grasses.

The best grazing grasses in the hills are the *dhaula* or *khabbal** and the *sirála* (*surála* or *kattal*) which spring up after the rains. The latter, however, is thorny in winter, but when dried the spikes fall off and it is then grazed by cattle like other dry grasses. In this respect it resembles the *lambh* or *lámp*.† Cattle also graze on the *palon* or *palwán* and *dháman*,‡ but these are rare. *Khabbal* is also good for fodder. *Khohu* is a little sour and not much liked by cattle. *Bagar* is also grazed and when dried it is made into *bán*, a thin fibre used for *charpáis*, stools, ropes and brushes, and for heating and ripening mangoes. *Bui* is an inferior grass. Other rare species are *jhianri, kir makauri, usnah, mungri*, and *chhalla mundi*.

Grass seed falls in Katík (October-November) and in order to allow grass to spread its reservation should be extended up to that month. *Dhaula* seeds later than *lambh*. *Jat* is the root, *bhuja* the stalk and leaves of grass.

Shrubs.

Some of the shrubs and trees met with are :—

Mala, a smaller variety of *ber* : *sannan* (Ougeinea Dalbergioides): *taur*, Málghan (Bauhinia Vahlii) : *Bankár* (Premna Mucronata) : *alís*, Amaltás (Cassia fistula) : *mirgu* (Elœodendron Roxburghii) : *hins* : *basuti*, Bakkar (Adhatoda Vasica) : *sandhila* §: *kirmru* : *pádal* (Stereospernum suaveolens).

The *bhet* or willow (Salix tetrasperma) is a good tree for *cho* protection works as it has good spreading roots. *Banna* (Vitex negundo) is a deep-rooted shrub which grows to the height of a man. *Shísham* (Dalbergia sissoo) is quick-growing and has long binding roots. Where the seeds have been carried down by a *cho* they sprout, under favourable conditions, in Phágan, and in the next cold weather the plants are a foot high, but if the *kharkhána* on such an area is grazed they are destroyed. The *garna* (Carissa diffusa) is a quick-growing shrub which grows to a good height forming a large bush, but its roots are not so long as those of the *shísham*. It is used for fences, fuel and fodder. The *mehndru* or *mendhar* (Dodonaea viscosa) is also quick-growing, but it has not long roots. It is only used for fuel. *Bankár* (Premna mucronata) makes good fuel. *Kángu* (Flacourtia Ramotchi) yields good wood.

Planting.

The best grass for planting as a protection against *cho* action is *nára*,‖ which resembles sugarcane and has a rhizome or subterranean stem which spreads under the ground and throws out roots. It grows thickly. It is planted either (*i*) by burying cuttings of the stem lengthwise in the ground like sugarcane, or (*ii*) by taking up a length of underground stem with the shoots or branches attached to it and burying it lengthwise. The former method succeeds in sandy soil (*maira retar*) and roots spring from the budding points.

Kharkána¶ is the next best grass for planting, and as it is more profitable to the people than *nára*, they generally plant it to counteract *cho* action. It acts by binding the soil with its roots and also by checking the velocity of the water and thus causing silt to be deposited.

The best time for planting both *kharkána* and *nára* is after the summer rains, but in damp soil they may be sown after the winter rains also. It is of little use to plant them on one side of a *cho* only as that throws the water against the other side.

Kharkána should only be grazed in the cold weather as it sprouts in Phágan and the young shoots come on after the rains, and by Sáwan and Bhádon it has reached a good height with green radical leaves at the base. These leaves are good for fodder, but in

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* Cynodon dactylon—figured in Coldstream's Grasses of the Southern Punjab, Pl. 27.

† Aristida depressa—*Ibid*, Pl. 23.

‡ Cenchrus montanus—*Ibid*, Pl. 10. Pennisetum anchroides, Pl. 11.

§ Not given in Appendix A of Mr. Moir's Report of 1884.

‖ Arundo Donax.

¶ Saccharum Sara.

CHAP. I, A. — Physical Aspects.

History.

areas under reservation cattle should not be allowed to graze on them as they do damage by trampling down the higher *kána* stalks and also destroy any growth of young *shísham* trees among the grass. The green leaves should be cut and given to the cattle.

Prior to the Sikh period the Rájpút Chiefs probably kept a tight hold on the hills and reserved them both as a hunting-ground and also in order to render them inaccessible. The *zamíndárs* had probably only a limited *bartan* or right of user. In the Sikh times the *ijáradárs*, whose tenure was temporary and more precarious, were probably less careful and the denudation doubtless began under them. The real cause of its extension is generally admitted to be the division of the hill area among the plains villages at the time of the regular settlement.

Much of the damage is done by tenants. The extent of the tenants' user depends on the strength and vigilance of the owners. Where they are weak, tenants cut wood and grass free. In villages in which the owners are few and united and the tenants comparatively numerous, *e.g.*, in some *zamíndári* villages, the latter have to pay a small *kuhári* fee of annas 8 for six months, and in villages where the owners are numerous and disunited and tenants few, *i.e.*, in *bháiachára* villages, the latter generally have a right of free user all round like the owners. In some *zamíndári* villages service or some *ghi*, &c., is taken in lieu of a *kuhári* fee. These services and the *kuhári* paid are quite inadequate in comparison with the amount of wood cut and sold by the tenants.

In the villages near Hoshiárpur the *ban bartan* rights are apparently more valuable than elsewhere, and hence conservation by the owners has been more systematic. For example in Nára the Náru Rájpút owners have looked after their rights in the waste and there has been some litigation with the Gujar tenants, most of whom have rights of occupancy. For the latter a *charánd* or free grazing area has been set aside, but wood and grass may not be cut without permission. For the right to cut wood tenants pay a *kuhári* fee to the owners. The remainder of the grass area in the hills is divided into plots, each plot being sold separately to tenants, who cut and store the grass for sale. They sell the *bagar* grass to rope-makers. Some plots are sold to local carriers for grazing their pack animals. The lessees cut the grass from Kátik to the Lohri, after which the plots are combined and individuals are allowed to cut grass in the waste on payment of a *dátri* fee. Such a system prevails in villages with few owners and many tenants. In a village like Manjhi (Tahsíl Hoshiárpur) the value of the grass sold exceeds the amount of the revenue and wood is also sold.

River system: minor streams and drainage lines.

As has been seen the Beas and Sutlej practically form the northern and southern boundaries of the District. The Beas enters it at Talwára soon after debouching from the Himálayas, and meeting the Siwáliks curves northwards; in one place a few Kángra villages lie on its southern bank. At Motla it turns south-west, and thence forms the boundary between Hoshiárpur and Gurdáspur. It is said to have once flowed much nearer to the Siwáliks under the *manni* described on page 3; and it is probable that its old course formed the line of *chhambs*. The Burnai, a former bed of the river, was recently abandoned; it commences a few miles below Talwára, and rejoins the main stream a little below the point where the river turns south-westward.

The Sutlej enters the District near Babhaur in the Jaswán Dún, and turns southwards till near Kiratpur, when it curves to the west and cuts through the Siwáliks opposite Rúpar. Its course after this is north-westward, past the Ludhiána and Jullundur Districts. The drainage from the hills of the Jaswán Dún flows into the two streams or *sohâns*. These are broad torrents rather than streams; but the larger Sohán always has a little water.

Alluvial land.

Along the Beas and Sutlej are strips of purely alluvial land over which the waters spread when in flood. The soil here is a mixture of sand and loam, and a good deal of it is very productive.

The Beíns.

The two Beíns rise in this District: the eastern (or white) Beín near Garhshankar; after a very winding course it turns sharp to the north and runs parallel with the District boundary, now in Hoshiárpur, now in Jullundur. The western (or black) Beín commences in the Terkiána *chhamb* and passes on into Kapúrthala. Both streams are not more than a few feet in width, but are troublesome to cross on account of their depth and soft bottom.

In Tahsíl Dasúya the Behánwáli *khad*, rising in the northern part of the Siwálik Range, flows northward into the Beas.

Canals.

A few small canals in the north of the District take out of the Beas. The most important is the Shah Nahr, said to have been dug by Rái Murád of Bhangála, under the auspices of Adina Beg. Its head-works are opposite Changarwán, and it is taken thence along the bed of the Beas for 7 miles, entering the high land at Sariána. These first few miles require a good deal of care as floods constantly destroy the dams. The canal afterwards flows south-westward, watering some 6,000 acres in a part of the District where irrigation is needed. It was for a long time considered a joint stock concern, the property of certain share-holders who contributed to its improvement in 1853. Its management was assumed by Government from the kharíf of 1889, and the Singhowál extension sanctioned in 1902. This and other canals are mentioned more in detail in Chapter II, A.

The *chhambs.*

Due west of Mukerián lies the Kálabágh *chhamb* which has an outlet near Bagroí. This *chhamb* needs draining badly, and a project for its clearance, costing Rs. 1,000, has been sanctioned.

Between the towns of Dasúya and Tánda and the Beas river there extends a long broken tract of marsh land or series of *chhambs* about two miles in breadth, beginning at Himmatpur and running parallel to the river into Kapúrthala territory. It is probably the ancient bed of the Beas and is fed by several torrents from the Siwáliks. Two of these torrents have completely silted up portions of the *chhamb,* which has thus been cut into three separate pieces, the intervals being near Dasúya and Tánda. Of these three pieces the northern is called the Terkiána (and its southern continuation the Naráingarh *chhamb*): the central is known as the Chanálta or Múnakwála* and the southern as the Zahúra *chhamb*. The tail of the Shah Nahr Canal runs into the northern portion near Unch Bassi. The marshes are flooded in June or July, and remain under water until September: then as the cold weather sets in, in many parts of the bog springs come bubbling up, which keep the soil moist until the dry heat of April and May. It then becomes as hard as iron and opens into numberless fissures. Parts of the *chhambs* are unculturable owing to the excess of water caused by the silting up of the natural drainage channels. To clear these channels would reclaim a large

* The northern piece is also known as the Paláد Chak, the central as the Múnak *dá chhamb* and the southern as the Gosi or Jajla. Two-thirds of the latter have been silted up with sand deposited by the Urmur *cho.*

CAAP. I, A.
Physical Aspects.

quantity of good land, besides improving the health of men and cattle in the neighbourhood of the marshes. A good deal was done in this direction at the last Settlement.

Drainage of the *chhambs.*

All these *chhambs* drain, directly or indirectly, into the western Beín, which begins in the Naráingarh *chhamb.* The Chanálta *chhamb* has been filled up at its northern end by the silt or '*panna*' of a *cho.* The middle of this *chhamb* is drained into the Beín by a *nala* called the Domúha.

Geology.

The geology of the outer Siwáliks is described in Baden-Powell's report above referred to and in the sketch of the geology of the Province published by Mr. Medlicott. The range consists entirely of vast beds of sand alternating with loams and clays in much smaller proportion with extensive beds of loose conglomerate or gravel. The pebbles of these are never very small, nor are very large boulders found; they vary from the size of a pigeon's egg to twice the size of a large ostrich egg, but not as a rule bigger; they consist of metamorphic and quartzitic gneiss and granite rocks derived from the older Himálayan formations. These beds are the result of aqueous action, but the strata so deposited have been upheaved.

Most of the strata of sand are soft and ill-compacted, but there are extensive strata of stone varying from a soft and brittle grey-stone as at Chohal to a real hard building stone found beyond Pamráh which occurs in masses of a grey colour much resembling the sandstone found below Murree and Dharmsála. The beds of this hard sandstone often enclose small rounded pebbles of older rock: and their structure seems to be sand with some mica in it agglomerated by lime. On the north side of the range, and notably towards Mehídpur below Manaswál, there are large beds of calcareous tufa alternating with gravel and clay. This is so nearly a pure limestone that it is burnt for lime. Fossil remains are fairly common; a good many large fossilized bones of extinct species have been found.

Principal trees, and shrubs; their products and uses.

The trees shown in the margin are common all over the District and are utilized for the manufacture of agricultural implements and in house building. The people have found that groves of trees are profitable, and numerous fine groves of *shísham*, which grows quickly and has the best wood, have been planted on the borders of *chos,* where the land, though unculturable, has good soil beneath the sand.

Kikar	...	(Acacia Arabica).
Phulah	...	(Acacia Modesta).
Táli or Shísham	...	(Dalbergia Sissoo).
Siris	...	(Albizzia Lebek).
Bakain or Drek	...	(Melia Sempervireus).
Ber	...	(Zizyphus Jujuba).
Mulberry	...	(Morus Alba).

Other trees are the *aisan* (pentaptera tomentosa) :—a good-sized tree : wood of fair quality ; leaves used for fodder ; the *alis* or *amaltás* (cathartocarpus fistula):—the bark is used for tanning : the fruit is a strong purgative: has beautiful pendant yellow flowers in spring ; the *amla* or *aola* (emblica officinalis) :—

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Physical Aspects.

Principal trees and shrubs; their products and uses.

fruit sold and used for pickles; the *bahera* (terminalia bellerica):—fruit used as medicine, and leaves as fodder for milch cattle; the *banna* (Vitex Negundo):—a good shrub to plant on the banks of streams: likes a moist soil: the branches made into baskets: grows both in hills and plains; the *bar* or *bor* (ficus Indica); the *bed* or willow (salix Babylonica):—also common both in hills and plains on banks of streams; the *ber* (Zizyphus Jujuba) which is one of the most profitable trees, as the wood is hard, the fruit much liked, and the roots and shade of the tree do not damage crops growing close to it. Lac also is easily propagated on this tree; the *bihul* (Grewia oppositifolia):—wood called the *dháman* (Grewia elastica): the bark also used as a fibre for ropes; the *bil* (Ægle Marmelos):—a thorny tree with a large fruit, which is used as a drug: the leaves are offered by Hindus at the shrine of Siva; the *chíl* (pinus longifolia):—pines grow in various parts of the Siwáliks, especially in the northern end, but are most common in the Sola Singhi, notably in the Lohára and Panjál forests. The wood is used for building, but is not very durable; charcoal in great quantity is made from it; the *dháman* (Grewia elastica):—a strong tough wood, used for *banghy* poles: leaves also used for fodder; the *dheú* (artocarpus integrifolia):—jack fruit tree: the leaves are used for fodder, and pickles made from the fruit; the *gauhin* (? premna mucronata):—a small tree, of no use except for firewood; the *gullar* (Ficus amia), the *pilkhan* (Ficus venosa), the *trimbul* (Ficus Roxburghii), and the *phagúri* (Ficus carioides), are various species of fig: the fruit is eaten, but the wood is not of much use; the *harar* or *halela* (terminalia chebula):—the fruit is valuable: it is used for dyeing and as a drug: it is the myrobalan of commerce: grows principally in the north of the Siwáliks and in parts of the Panjál and Dharúi *talúkás*; the *hirek* (Diospyros Montana); the *jablota* (Jatropha curcus):—the wood is useless: the fruit a powerful purgative; the *jáman* (Sizygium Jambolanum); the *kakkar* (Pistacia integerrima):—a fine-grained yellowish wood, useful for cabinets; the *kamal* or *kyámal* (Odina wodier):—wood used for door frames; the *kamíla* (Rottlera tinctoria):—the red powder from the fruit is used as a dye: it is gathered by men of low caste, Rájputs objecting to touch it; the *kángu* (Flacourtia sapida):—wood principally used for making combs; the *karál* or *kachnár* (Bauhinia variegata):—has pretty blossoms: leaves useful for fodder; the *khair* (Acacia Catechu):—the wood is hard and tough, and white ants are said to dislike it; the *khirni* (Mimusops Kauki):—a few are found near Hoshiárpur: they are umbrageous: the fruit is sold in the *bazárs*; the *kinnu* (Diospyros tomentosa):—though these trees are common in the Siwáliks very few with the ebony heart, which is so much prized, are found; the *lasúra* (Cordia Myxa):—the wood is not of much use, but the leaves are used for fodder and trenchers, and the fruit is eaten; the *maulsari* (Mimusops Elengi); the *mowa* (bassia latifolia):—wood used for building: an oil is extracted from the seed and a spirituous liquor from the flower; the *nágdaun* (Staphylea Emodi):—a few pecimens ound in the Chintpurni Range: a

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Physical Aspects.

Principal trees and shrubs; their products and uses.

stick of it kept by any one is supposed to drive away snakes, hence the name; the *nim* (Azadirachta Indica):—the leaves are used medicinally; the *palah*, *chhachra*, or *dhak* (Butea Frondosa):—the leaves are considered good fodder for cattle, especially to improve the milk of buffaloes: they are also largely used as manure, and for keeping land under young sugarcane cool during May and June; the *patájan* (putranjiwag Roxburghii):—wood used for building and agricultural purposes and leaves for fodder; the *pipal* (Ficus religiosa); the *rajain* (Ulmas integrifolia):—not a common tree; the *sál* (Shorea robusta):—found in Lohára and Dharúi: has a straight trunk and is used for scantlings; the *salor* or *siáli* (Pueraria tuberosa):—a climber common in the hills: the yam-like roots are eaten, and the leaves considered good fodder; the *simbal* or cotton tree (Bombax heptaphyllum):—wood not much used: leaves useful for fodder, and the cotton for stuffing pillows; the *sohánjna* (Moringa pterygosperma); the *tamarisk* or *farásh* (Tamarix orientalis); *pilchi* or *jhau* (Tamarix Gallica) is also very common in alluvial river lands: the twigs make good baskets; the *tún* (Cedrela toona):—grows best in the hills: wood very good for building and furniture.

The common *shrubs* are:—the *garna* (Carissa diffusa):—a thorny bush, especially common in the hills: the fruit is eaten and the bush cut and largely used for hedging; the *mendar* (Dodonea Burmanniana):—sometimes, though erroneously, called bog myrtle: very common in the Siwáliks: the wood is used for firewood: the plant injures other vegetation, and where it is most prolific the hills contain scarcely any other shrubs; the *basúti* (Adhatoda Vasica):—a common shrub in both hills and plains: the leaves are used as manure; and the *ak* (Calotropis procera):—grows in the poor soil, and is of no use. Even camels will not touch the leaves:—

Unt se ak, bakri se dhak. | 'Camels shun the *ak*, goats the *dhak*.'

Mango and other cultivated trees.

The mango (mangifera Indica) grows luxuriantly, especially in the strip some 30 miles in length and 8 in width, from Garhdíwála to Máhilpur, parallel with, and distant about four miles from, the Siwáliks. The tree also grows all over the hills. The fruit is a large source of income, and the wood of the older trees is good for agricultural and house purposes. It is easily raised from seed, and when planted out only requires to be watered for five or six years, and protected from frost for eight or nine years, after which it generally fruits, but the produce is not worth much till the tree is 12 years old; from that time till 30 years of age it increases in size and in the amount of its fruit. After 30 it is in full bearing power and may continue so for an indefinite time. A few trees are said to be 150 or 200 years old; but when very old the fruit deteriorates. What is generally spoken of as the country mango, as distinguished from the Bombay or Málda, really includes a

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Physical Aspects.

Mango and other cultivated trees.

number of species. Captain Montgomery wrote :—

"I have tried to make a collection of the different kinds, but fear many of the names are merely local and do not represent distinct species. Such as they are I give them below :—

The *panchpáya* :—large fruit : said to weigh five quarters (*pánch paó*) of a *kacha sér*, equal to one pound avoirdupois. The *kharbúza* :—fruit average size : inside colour supposed to be like a melon (*kharbúza*). The *kasumbía* :—small fruit : outer colour like safflower (*kasumba*). The *basantía* :—small fruit : inner colour yellow (*basantí*). The *pera* :—small and very sweet : supposed to be in shape and taste like the sweetmeat *pera*. The *dihálu* :—large fruit : inside like curds (*dahí*), and not stringy. The *marabía* :—large fruit, sweet, with a small stone : used principally for making preserves (*maraba*). The *pathar* :—fruit, average size: supposed to be like a stone (*pathar*) in weight and hardness of its skin : keeps for a long time. The *laler* :—in shape like a cocoanut : fruit, large and sweet. The *bhadauría* :—average size, ripens in the month of *Bhádon*, after other mangoes are over. The *sandhúría* :—average size : so called on account of its red (*sandúr*) colour. The *kesari* :—large fruit, colour saffron (*kesar*). The *kela* :—long fruit like a plantain (*kela*), with a small stone. The *misri* :—large fruit : sweet as sugar (*misri*). The *jawáinía* : large fruit : smells like aniseed (*ajwáin*). The *shahatia* :—large fruit: sweet as honey (*shahad*). The *gora* :—large and round like the balls made up of cleaned cotton. The above species fetch the highest prices, especially the *Bhadauría* as being in the market when no others are to be had. The remainder are less thought of. The *sáru* :—small fruit: very quickly rots (*sarjáta*). The *harar* :—small, like the fruit of the *harar*. The *dohki* :—small, with a strong taste of turpentine. The *sufeda* :—small, and of a white colour. The *rára* :—small and sweet : in size like the fruit of the *bahera*. The *khata* :—average size : bad colour and acid (*khata*) taste. The *kála* :—average size : dark coloured skin even when ripe. The *láichi* :—small fruit : grows in clusters : said to smell like cardamum (*iláichi*). The *dodhia* :—small : white inside like milk (*dúdh*). The *chháli* :—long fruit like maize cob (*chháli*). The *kákra* :—large long fruit, origin of name unknown."

Captain Montgomery added :—

"The blossom appears in February after the frosts are over, and from then till the fruit begins to form in April is a critical time. Severe storms may blow down all the blossoms, or a small insect, called *tela*, may attack it. This *tela* caused as much trouble to the owners of mango groves as the phylloxera to the vine-growers of France. All accounts agree that the disease has become commoner of late, and certainly during my five years' experience of the District no single year appears to have been free from it. If it once attacks one tree of a grove, all the others suffer in time, and hence it is that the receipts of large groves in some years are practically *nil*, while isolated trees fruit more regularly. To give some idea of the value of the mango crop, it is stated that when the fruit fails, there is a loss to the District of two lacs of rupees. The fruit is carried in great quantities in carts to the nearest railway stations and sent to Amritsar, Lahore, &c."

1st class over 30 years of age	... 2,900 acres.
2nd class from 12 to 30 years of age	... 3,200 "
3rd class under 12 years of age	... 2,130 "

The groves were divided for assessment purposes at Settlement into three classes as shown in the margin, with the areas for the three plains Tahsíls. There are few groves in the hills, though many isolated trees. If the first class gardens were in existence at the last Settlement, we have 5,330 acres planted since then. But many of the oldest groves that were in existence at the last Settlement have been cut down to pay the debts of their owners. In the private gardens of Hoshiárpur, the quince, apple, pear, peach, orange, grape, citron, shaddock, plum, Cape gooseberry, strawberry, guava, custard apple, *kamrakh* (Averrhoa Carambola), and *phálsa* (Grewia Asiatica) are grown. There is a very good garden at Amb, lately restored to the representative of the former Jaswál Rájás, where there are many fruit trees of all kinds. Melons and water-melons are largely cultivated in the plains, especially in the neighbourhood of towns.

Principal grasses.

The principal grasses are the *bamboo* (bambusa stricta and arundinacea). Three kinds of bamboo are grown :—(1 *magar*,

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Physical Aspects.
Principal grasses.

a very thick kind; (2) *báns*, and (3) *nál*, thinner varieties. The *báns* grows in the Government forests of Karnpur and Bindrában, and it and the *nál* are the kinds most commonly used for the various purposes to which the bamboo is put; the *kharkána* (saccharum sara) a most useful plant : the leaves (*khar*) are used for thatching, the sheath of the stalk (*munj*) for ropes, the stalk (*kána*) for *chiks*, chairs, sofas, stools, &c., while the tapering tops of the stem form what is called *sirki*, a kind of thin thatching : the young shoots which grow from the stumps in spring are eaten by cattle; *káhi* (saccharum spontaneum) :—the leaves of this are also used for thatching, and pens cut from the stem; the *khabal* (cynodon dactylon) :—the best grass for fodder; the *bagar* (andropagon ammulatus) :—useful for making ropes; the *bui* :—a fine grass, growing in poor sandy soil, and not eaten by cattle; the *baru* (sorghum halepens) :—good for fodder; the *dib* or bulrush (typha angustifolia) :—the leaves are used for mats; and the *nára* (arundo donax) :—the stems are made into *hukka* tubes, *chiks* and baskets. This reed, when planted along the edges of *chos*, often prevents the cutting away of the banks; its roots bind the soil where it grows, and quickly spread.

Wild animals (beasts and birds); sport.

The fauna of the District presents no peculiar features. Panthers and a large species of wild cat are not uncommon in the hills. The hyæna and jackal abound, and wolves are also found in the Siwáliks. Tigers have occasionally visited the District, and one is said to have been shot in the lower hills in 1875. During the past five years, rewards to the amount of Rs. 320 have been paid for the destruction of 67 leopards, 7 wolves, 1 bear and 1 hyæna. Pigs are common in the hills and in the high grass of the *chhambs*, and by the rivers. They do much harm to crops, and sometimes uproot a whole field in a night. Monkeys frequent the Sola Singhi and the porcupine and ant-eater are occasionally seen. The lynx is also sometimes met with. Antelopes are found all down the Una Dún and in parts of the plains; ravine deer are very rare, if not extinct.

Of game birds, jungle fowl, pheasants and *chikor* are found in the Sola Singhi hills; and peafowl and grey partridge are common everywhere. Black partridges are rare. Sandgrouse and quail visit the District in their migrations, and snipe and other wild fowl are found in winter on the rivers and marshes. The snipe and duck-shooting in the *chhambs* is very good. The varieties of hawks and owls are numerous, the latter including the gigantic horned owl. Vultures also breed in several localities. The numerous groves and gardens abound with many varieties of smaller birds, among whom the wood-peckers, fly-catchers, mango-birds—sometimes, though apparently wrongly, called the golden oriole—and *avardavats* deserve special mention for the beauty of their plumage. The cuckoo is heard in spring and early summer all over the hills and in parts of the plains; while by the sides of the ponds and streams various kinds of kingfishers are met with.

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Physical Aspects.

Fish and fisheries.

The Beas and Sutlej abound in fish of various kinds, of which the *mahásir* and *rohu* are the best. Good fishing is to be had where these rivers first debouch from the hills. The smaller streams, the *chhambs*, and some of the larger tanks also abound in fish of several species.

Reptiles.

Snakes are found all over the District, but more especially in the hills. The most common of the deadly kinds are the *kharapa* (cobra), *sankhchor* (ophiophagus elaps), and *karait* (bungarus cœruleus). The last is specially plentiful in some of the stony valleys of the Dún, and is called *ketlu*; the common belief is that it sometimes jumps off the ground to the height of five feet in attacking a man.

Rainfall, temperature and climate.
Tables 2, 3, 4 and 5 of Part B.

The average yearly rainfall of the District is about 36 inches at Hoshiárpur, 29 inches at Garhshankar, 32 inches at Dasúya and 34 inches at Una. Of the rainfall at head-quarters about 29 inches are accounted for by the summer and 7 inches by the winter rains. Owing to its submontane situation Hoshiárpur never suffers from excessive heat, though the number of trees surrounding the Civil Station make it somewhat oppressive during the breaks in the rains. The climate is generally healthy, the soil sandy, and the water has no tendency to collect or stagnate, except in the Dasúya *chhambs* where the health of the population is not so good.

Floods

Owing to heavy floods in the Beas a breach occurred in the Dhusi Band at the end of July 1894, most of the *chhambs* were flooded, thus causing great damage throughout that part to the kharíf harvest and in a great measure taking from the *zamíndárs* the profit of the valuable sugarcane crop. Comparatively large remissions had to be sanctioned under the diluvion rules and advances were given for purchase of seed and bullocks.

Section B.—History.

CHAP. I, B.
History.
Archæology.

The archæological remains in this District are numerous and not without interest.* The oldest are probably the remains of temples at Dholbaha, 15 miles north of Hoshiárpur, where some old Hindu or Jain sculptures were found in digging the foundations of a *thána*. Of these sculptures many were collected and placed in the temple at Dholbaha, but many were left in the places where they were found. An inscription (never deciphered, apparently) is reproduced in Colonel Abbott's Memorandum on the first eight years of British rule in Hoshiárpur. It was probably a *Sati* monument. Parts of the image are also reproduced on page 379 of the Memorandum.

Local legends associate several places in the District with the Pándavas, and Sri Pandain, eight miles north of Hájipur, which contains a fine well and a temple (*Shiwála*) served by *gosáins*, derives its name from them. Dasúya is mentioned in the Mahábhárata as the residence of one King Viráta, in whose service the Pándavas remained during their 13 years' exile. It contains an ancient fort, mentioned in the Aín-i-Akbari, and is even now spoken of as Virát ki Nagri by Hindus before breakfast. Panjgátra at Babhaur on the Sutlej derives its name from the five stones said to have been used by the sons of Pándavas in the game of *pánch satára* which they played while their fathers underwent a course of asceticism. Bhám, seven miles west of Máhilpur, is said to be the place where the Pándavas passed their exile, a fact commemorated by a *shiwála* of brick. Lasára, 12 miles north of Jaijon, also contains a stone temple, said to date from the time of the Pándavas.

Early history.

The Jullundur Doáb at a very early period was dominated by a tribe of Chandarbansi Rájpúts, to which considerable interest attaches from the fact that its representatives are believed still to exist in the petty Rájpút kings of Kángra and the neighbouring hills. These princes trace their genealogy from one Susarma Chandra, and assert that their ancestors held Multán and took part in the great war of the Mahábhárata. After the war they lost their country and retired under the leadership of Susarma Chandra to the Jullundur Doáb. Here they founded a state, which, from its own chronicles, as well as from scattered notices of the Rája Tarangini, and hints gained from inscriptions, above all from information left on record by the Chinese pilgrim Hwen Thsang, is clearly proved to have maintained an independent existence in the Doáb for centuries before the Muhammadan conquest. Jullundur was its capital, Kángra being also an important stronghold. In the seventh century the kingdom is described by Hwen Thsang as being 167 miles from east to west, and 133 miles from north to south. If these dimensions be correct, the kingdom, as General Cunningham points out, probably included, in addition to the plains portion of the Doáb and the Kángra Hill States of modern times, Chamba, Mandi, and Suket in the hills, and Satádru or Sirhind in

*An interesting note on Coins, by Mr. J. P. Rawlins of the Punjab Police, is printed as Appendix II to this Volume

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the plains. The country was also known as *Katoch*, of unknown meaning, and *Traigartha* its usual Sanskrit name in the Puránás and in the Rája Tarangini.

For detailed accounts of the kingdom of Traigartha and the Katoch dynasty reference may be made to the Gazetteers of the Jullundur and Kángra Districts.

The Muhammadan period.

The precise date of the Muhammadan conquest of the District is unknown. According to the poet Lálman, Ibráhím of the Ghorián dynasty, who ruled from 1059—99 A.D., penetrated to Jullundur, but when a permanent conquest was effected does not appear.

Taimúr's invasion.

The march of Taimúr in January 1399, after the sack of Delhi and the overthrow of Ratn Sen in the Siwálik hills, appears to have lain through the Jaswan Dún. When he 'entered the valley on that side of the Siwálik' he learnt that Nagarkot lay thirty *kos* off, through jungles and over lofty and rugged hills. Every *rái* and *Rájá* who dwelt in them had many retainers, and Taimúr was opposed by them, but he defeated the infidels with vast slaughter, and captured vast herds of cattle and buffaloes. Between January 22nd and the 23rd of February (one month and two days) Taimúr fought twenty actions, and gained as many victories. He took seven or eight forts, celebrated for their strength and lying 'two or three *kos* apart,' from the infidels, including one belonging to Shaikha, a kinsman of Malik Shaikh Khokhar, which was goaded into resistance and where 2,000 men were massacred. Taimúr declares that the people of these forts and countries had formerly paid the *jizya* or poll-tax to the Sultán of Hindústán, but that they had 'for a long time past grown strong, and casting off their allegiance to their sovereigns; they no longer paid the *jizya*, but indulged in all sorts of opposition.'*

At this period the Khokhars appear to have been powerful in the District, but they had several rivals, and the country was in a state of chaos. In 1420 an impostor, calling himself Sárang Khán, appeared at Bajwára, a dependency of Jullundur, and assembled a strong following. He advanced to the Sutlej and was joined by the people of Rúpar, but Malik Sultán Shah, feudatory of Sirhind, defeated him, and he fled to the hills only to be enticed to Jullundur and put to death. In 1421 Jasrath, the Khokhar, raised a serious revolt and made a firm bid for the empire of Delhi, but in 1428 he was defeated near Kángra on the Beas.† It would appear that to this period the earliest Pathán military colonies are to be ascribed, for in the reign of Bahlol Lodi, Ibráhím Khán Súr, with his son Hasan Khán, the father of Sher Shah, came from Afghánistán and entered the service of Muhabbat Khán Súr, Daúd Sáhu Khel, to whom Sultán Bahlol had given in

*Elliot's History of India, III, pages 465-67, *cf.* page 515.

†Elliot's History of India, IV, page 67, but in 1433 Jasrath having crossed the Beas defeated Allahdád, Kálu, Lodi, at Bajwára and compelled him to flee to the hill-country (the Táríkh-i-Mubárak Shah says 'to the mountains of Kothi.' E. H. I., IV, page 75, and places the scene of the defeat at Jullundur): Muntakhab-ut-Tawáríkh (Ranking's Translation, page 391

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History.
A.D. 1533—45.

jagir the *parganás* of Hariána, Bahkála, &c., in the Punjab, and they settled in the *pargana* of Bajwára.* Malot was also founded in this reign by Tátár Khán, Yúsaf Khel, from which stronghold Sher Shah's officer Hamíd Khán Kukar "held such firm possession of the Nagarkot, Jwála, Dihdawál (Dadwál) and Jammu hills,—in fact the whole hill-country,—that no man dared to breathe in opposition to him." "He collected the revenue," the chronicler adds, perhaps as a proof of an unusual equity, "by measurement of land from the hill people." †

1525 A.D.
Bábar's invasion.

Malot also played an important part in Bábar's invasion, by which time it had come into the possession of Daulat Khán, the rebellious governor of the Punjab. What occurred is told by Bábar himself in his Memoirs.‡

Marching from Kalánaur, Bábar sent on several *begs* to overtake Gházi Khán if possible, or if they failed in that to prevent the escape of the garrison from Malot. He then crossed the Beas near Kahnúwán and in three marches reached Malot, into which Gházi Khán had thrown himself. Daulat Khán promptly made overtures of peace, and Bábar accepted his submission and allowed him to retain the authority over his own tribe and villages, but confiscated all his other possessions. The invader then occupied the fort in which he found many valuable books belonging to Gházi Khán. The latter, however, had made good his escape to the hills, leaving all his family in Bábar's hands. The fort was left in charge of Muhammad Ali Jang-Jang § and Bábar 'passing the small hills of Ab-kand by Malot' reached the Dún. Tardíka, with Barim Deo Matinhat, was sent in pursuit of Gházi Khán, and Kotla, which he had garrisoned, was taken. Kinkuta,|| 'another strong castle near the Dún, but not so strong as Kotla,' had been occupied by Alim Khán, after his defeat by Sultán Ibráhím, and he now surrendered it to Bábar, who then marched down the Dún to Rúpar, and shortly after defeated Sultán Ibráhím at Pánipat.

Bábar had not, however, been able to completely destroy the Afghán power in the Siwáliks or their neighbourhood. In 1556 Sultán Sikandar Afghán after his defeat by Humáyún's generals fled to the Siwálik hills, and owing to the incompetence of the Moghal leader who was sent to oppose him he was able to gather strength there for a new effort to recover his kingdom. Accordingly fresh forces nominally under Akbar, but in reality under the command of Bairám Khán, were sent up, and they defeated Sikandar near the Siwáliks, but six months more were spent in hunting down

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*Elliot's History of India, IV, page 308.

† Elliot's History of India, IV, page 415.

‡ Elliot's History of India, IV, pages 239-48.

§ The garrison left in Malot also reduced Harúr, Kahlúr and the forts in that part of the country.

|| In the Muntakhab-ut-Tawáríkh this place appears as Gungúna, one of the dependencies of Malot, at the foot of the hills (Ranking's Translation, page 437). Mr. Fagan thinks that this may be Gangret in the Bharwain hills or Kungrát in the Siwáliks, and the situation of either of these renders its identification with Gungúna probable. Gangot, just across the border in Kángra District, however, could easily become Gungúna or Kinkuta in transcription.

Sikandar Khán, who had taken refuge in the hills.* In 1560 Bairám now himself in revolt against Akbar, retreated to Talwára on the Beas, after his defeat at Gunáchaur near Ráhon, and there made his submission to the Emperor.

In 1596 we find that the affairs of the Jasuwálás, 'who are *zamíndárs* with a (common) army,' required settlement, but when they heard of the approach of the royal army which, under Shaikh Faríd Murtaza Khán, had reduced Jammu and pacified the Kángra hills, they submitted.†

After this incident the District appears to have acquiesced in the Muhammadan domination for none of its chiefs appear to have been concerned in the stirring events which occurred in Kángra under Jahángír and Shah Jahán.

Muhammadan shrines

Muhammadan shrines of interest are found at several places. That of Sháh Núr Jamál, 8 miles east of Hoshiárpur, dates from 1250 A.D. There are two interesting mosques at Hariána,—one dated 1597-98 A.D. and the other a little later. There is a mosque and tomb at Garhshankar dated 1195 A.D. and a shrine of Sakhi Sarwar at Auliápur. There is a tomb of one Máhi Shah at Jhangi Máhi, 4 miles south-west of Mukerián, where an annual fair is held, the tomb of Bulla Shah at Manaswál, and two tombs at Jája near Tánda. At one of the latter a fair is held in Muharram, at the other offerings are made for the recovery of sick cattle.

and remains.

Relics of the Muhammadan domination are few. The most important is the fort of Malot. There was also a fine imperial bridge which crossed the West Beín near Tánda It was restored by Major Abbott, Deputy Commissioner, but washed away in 1894 and replaced by a pile bridge in 1805.‡

The last of the Muhammadan governors of the Doáb, Adína Beg, has his tomb at Naloyan in the District. He was a man of marked ability and played off the Sikhs against the power of Ahmad Shah, Duráni, in a manner which, had not a premature death cut short his career, would probably have materially affected the subsequent history of the province.

The Hindu Rájás of the hills.

Throughout the Muhammadan period the hills remained divided between the Hill Rájás, of whom those of Jaswán and Datárpur are connected with this District. The Jaswán or Jaswál house first separated itself from the great Katoch family, and established a separate principality. The Datárpur or Dadwál house is an offshoot of the Guler family, which, as the story goes, is properly the eldest

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* Elliot's History of India, V, page 248. Purser (in the Jullundur Settlement Report, page 17) says that on Humáyún's return Bairám Khán was sent in 1555 against an Afghán detachment at Hariána which he defeated. Akbar's route, Purser says, lay through Sultánpur and Hariána to Kalánaur.

† Elliot's History of India, II, page 129.

‡ A plan and elevation of this bridge will be found at page 369 of Colonel Abbott's Memorandum.

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History.

There are several forts at Una built by the Bedís during the troublous times of Sikh dominion and still in possession of that clan. There is also a *dharmsála* at Jandoli, 6 miles north of Mahilpur, where an annual fair is held.

Acquisition by the English.

The District was annexed by the British with the rest of the Jullundur Doáb at the close of the first Sikh War. Mr. J. (afterwards Lord) Lawrence became the first Commissioner of the trans-Sutlej States in March 1846, and the Division was administered by him in direct correspondence with the Supreme Government until 1848, when the Commissioner was made subordinate to the Resident at Lahore, and in 1849, when the rest of the Punjab was annexed, to the Board of Administration. The Hill Chiefs were disappointed when our rule began that they did not get back the possessions which they had held before Ranjít Singh laid hands on them; and when in 1848 the second Sikh War began, the Rájás of Jaswán, Datárpur and Kángra raised the standard of revolt. Lord Lawrence, who happened to be at Pathánkot, swept rapidly down the Dún with 500 men and 4 guns. The Rájá of Datárpur was made prisoner without a blow, but the Jaswán Rájá resisted and his two positions at Amb and Akhrôt were attacked and carried with some little loss. The Rájás were deported, their palaces razed, and their possessions confiscated. Bedi Bikrama Singh of Una also joined the insurgents and marched towards Hoshiárpur. He had halted at Maili, 8 miles from that place, when he heard of the defeat of the Rájá of Jaswán, and fled to the camp of Sher Singh. His possessions were confiscated, but at the end of the war he gave himself up and was allowed to reside at Amritsar.

The Mutiny.

The Mutiny did not greatly affect the District. Some native troops were quartered at Hoshiárpur, and the Deputy Commissioner, Colonel Abbott, proceeded to strengthen the Tahsíl, and remove into it two guns from the lines of the native troops of Horse Artillery, where they were in dangerous proximity to the 33rd Native Infantry. The Post Office was removed from Cantonments to the Civil Lines, and a system of night patrolling was organized by the Deputy Commissioner with his Assistants, Lieutenants W. Paske and F. J. Millar. The station was guarded by about 800 men of the Ahlúwália, Rajauri, Mandi and Tiwána troops, by new levies, and by part of the Sherdil battalion of police. On the 23rd May 1857 the prisoners were removed into the Bajwára Fort, which was adapted to answer the use of a jail and fortress, and garrisoned by police instead of by the usual guard of the 33rd Native Infantry. A conspiracy was discovered amongst the prisoners, and the five ringleaders were executed. The only disturbances in the District were caused by servants from Simla, who spread exaggerated reports of the panic at that station, and by a party of the Jullundur Mutineers, who marched 130 miles in 54 hours, and escaped along the hills across the Sutlej before notice had reached head-quarters. The internal administration was continued as usual; the people of the District subscribed

a *lakh* of rupees towards the six per cent. loan; and the town of Hoshiárpur was illuminated on the news of the capture of Delhi.

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History.

History since the Mutiny.

Since the Mutiny the history of the District is principally comprised in the notices of Plague and Famine given on pages 30-31 and in Section H of Chapter II below. There were riots in Hoshiárpur town in 1886 owing to the coincidence of the Dasehra and the Muharram, and in 1898 the enforcement of Plague regulations led to a serious riot at Garhshankar.

Development since annexation. *Table 1 of Part B.*

Some conception of the development of the District since it came into our hands may be gathered from Table No. 1, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables in Part B of this work give comparative figures for the last few years. In one respect, however, the District is retrogressing; and that is, in the yearly increasing area which is being rendered barren by the action of the hill torrents or *chos*, an account of which has been given in Chapter I, A. It has been calculated that from last Settlement to 1903 no less than 28,428 acres have been reduced to sand by the action of these torrents; but on the other hand 25,826 acres of unculturable sand have in the same way according to the returns been improved in various degrees. This latter figure is, however, probably considerably exaggerated.

First constitution of the District, and subsequent changes.

The District as first constituted consisted of five tahsíls:— Mukerián in the northern corner of the District, including the northern end of the Siwálik Range; Hariána and Hoshiárpur from the Chintpurni Range to the Jullundur boundary; Una and Garhshankar in the southern portion of the District, the watershed of the Siwáliks forming the boundary between them. The District boundaries have been hardly changed since annexation, the main addition being *talúka* Jandbári, which was transferred from the Ambála District in 1850. In 1861 the Hariána Tahsíl was abolished, and its western portion, comprising the Tánda Police jurisdiction, was made over to Mukerián Tahsíl, the head-quarters of which were transferred to Dasúya. The hill portions, *i.e.*, those to the east of the Siwáliks, of Tahsíls Hariána and Hoshiárpur, were transferred to Una, and the rest of the Hariána Tahsíl joined to Hoshiárpur, which on the other hand parted with the Mahilpur *thána*, to Garhshankar. The *talúka* of Bhunga, a group of 20 villages half way between Hariána and Garhdiwála, forms part of the territory of the Rájá of Kapurthala. Soon after annexation it was assigned in *jágír* to the late Kanwar Suchet Singh, younger brother of the then Rájá, and for a short time it came under British rule, enjoying during that time the advantage of a settlement on British principles. Afterwards Kanwar Suchet Singh obtained a cash allowance, and the *talúka* reverted to the Kapurthala State. The majority of the *jágírs* in this District are comparatively small; further mention will be made regarding some of them in the notices of the leading families. It is only necessary to say here that in 1877 the Government restored to Mián Rugnáth Singh, Jaswál, the *jágír* of 21 villages held originally by his great-grandfather Rájá Umed Singh in the Una Dún.

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History.

Deputy Commissioners.

The following is the list of the Deputy Commissioners who have held charge of the District since annexation :—

Names of Officers.	From	To
Mr. R. N. Cust	April 1846	25th November 1849.
Major Saunders Abbott	25th November 1849	5th October 1854.
Mr. R. P. Jenkins	5th October 1854	27th July 1855.
Mr. J. Ricketts	27th July 1855	10th March 1856.
Major Saunders Abbott	10th March 1856	10th April 1858.
Mr. D. Simson	10th April 1858	24th March 1859.
Major Ralph Young	24th March 1859	8th May 1864.
Colonel W. R. Elliot	8th May 1864	9th February 1866.
Major A. L. Busk	9th February 1866	10th April 1866.
Mr. H. E. Perkins	16th April 1866	15th March 1871.
Mr. Leslie Saunders	28th March 1871	8th May 1871.
Mr. F. E. Moore	19th May 1871	3rd March 1873.
Captain G. Gordon Young	3rd March 1873	5th February 1876.
Mr. W. Coldstream	7th February 1876	28th March 1879.
Major C M. C. Neile	28th March 1879	11th December 1879.
Mr. W. Coldstream	11th December 1879	5th April 1880.
Mr. F. D'O. Bullock	13th April 1880	14th December 1880.
Mr. W. Coldstream	14th December 1880	26th April 1882.
Mr. C. A Roe	7th June 1882	27th May 1883.
Mr G. L. Smith	28th May 1883	2nd July 1883.
Captain J. A L. Montgomery	3rd July 1883	8th July 1883.
Mr. J R. Drummond	9th July 1883	14th August 1883.
Mr. C. A. Roe	15th August 1883	27th February 1884.
Colonel H. V. Riddle	28th February 1884	31st July 1884.
Mr G Knox	1st August 1884	14th June 1885.
Mr. R. Clarke	15th June 1885	20th July 1885.
Mr G. Knox	21st July 1885	28th January 1887.
Lieutenant-Colonel W. J. Parker	29th January 1887	7th February 1887.
Mr. C. R. Hawkins	8th February 1887	19th April 1887.
Mr. R. L. Harris	20th April 1887	8th January 1888.
Captain J. A L. Montgomery	9th January 1888	16th March 1888.
Mr. J. G. M. Rennie	17th March 1888	26th May 1888.
Mr. R. M. Dane	27th May 1888	17th June 1889.
Mr. A C Marshall	18th June 1889	3rd July 1889.
Mr R M. Dane	4th July 1889	5th March 1890.
Colonel H. M. M. Wood	6th March 1890	23rd November 1890.
Mr. E B. Steedman	24th November 1890	31st March 891.
Mr. H. A Rose	1st April 1891	22nd April 1891.
Mr. E. B Steedman	23rd April 1891	13th January 1892.
Mr. H A. Rose	14th January 1892	12th February 1892.
Mr. E. B. Steedman	13th February 1892	10th April 1892.
Mr. R. Sykes	11th April 1892	18th April 1892.
Mr. M W. Fenton	19th April 1892	26th July 1892
Mr. E B. Steedman	27th July 1892	30th November 1892.
Mr. W. S. Talbot	1st December 1892	2nd January 1893.
Mr. E. B. Steedman	3rd January 1893	13th April 1893.
Captain E. Inglis	14th April 1893	22nd October 1893.
Lieutenant F. E. Bradshaw	23rd October 1893	6th November 1893.
Captain E. Inglis	7th November 1893	5th May 1894.
Mr. H. A. Rose	6th May 1894	7th June 1894.
Captain E. Inglis	8th June 1894	22nd May 1895.
Mr. W. S. Talbot	23rd May 1895	23rd June 1895.
Captain E. Inglis	24th June 1895	13th August 1896.
Mr. C. H. Atkins	14th August 1896	13th October 1896.
Captain E. Inglis	14th October 1896	15th April 1897.
Mr. A. E. Martineau	16th April 1896	31st May 1897.
Major E. Inglis	1st June 1897	13th March 1898.
Mr. J. S. Donald, C.I.E.	14th March 1898	22nd May 1899.
Mr. F. T. Dixon	23rd May 1899	22nd January 1900.
Mr. M. S. D. Butler	23rd January 1900	26th October 1900.
Mr. P. J. Fagan	27th October 1900	26th August 1901.
Mr. S. Wilberforce	27th August 1901	19th November 1901.
Mr. W. C. Renouf	20th November 1901	2nd January 1902.

Names of officers.	From	To
Mr. P. J. Fagan	3rd January 1902 ...	14th April 1903.
Captain B. D. Fitzpatrick	15th April 1903 ...	21st October 1903.
Mr. P. J. Fagan	22nd October 1903 ...	16th May 1905.
Mr. D. J. Boyd	17th May 1905 ...	31st August 1905.
Mr. H. E. A. Wakefield	1st September 1905 ...	19th September 1905.
Mr. P. J. Fagan	20th September 1905 ...	10th March 1906.
Mr. D. J. Boyd	11th March 1906 ...	4th May 1906.
Major C. P. Egerton	5th May 1906 ...	

Section C.—Population.

CHAP. I. C.
Population.
Density.
Table 6 of Part B.

Owing to the large area of unculturable land in the Siwáliks, Hoshiárpur only stands 7th among the Districts of the Punjab in density of total population on total area, but with the exception of Simla no District has so great a density on the area actually cultivated, there being 867 persons to the square mile of cultivation. The pressure of the *rural* population is also heavy, the District standing 3rd (after Simla and Kángra) in this respect with 804 to the square mile of cultivation and 2nd (after Jullundur) with 649 to the square mile of culturable area. And, though the pressure on the soil is considerably lessened by the extensive grazing grounds in the Siwáliks, which still provide subsistence for considerable numbers, the denudation of the hill-sides has deprived a considerable population of their means of subsistence and the cultivated and culturable areas in the plain, already insufficient for the needs of the people, are being constantly diminished by the destructive action of the hill streams, which year by year cut away good soil and leave unproductive sand in its place. As will be seen emigration has done much to relieve the pressure of the population.

Density by Tahsíls.

The population and density of each Tahsíl is shown in the margin, the density being that of the total population on the total area. It will be seen that the density in Una is much below the average of the District.

Tahsíls.	*Population* (1901).	*Density.*
Hoshiárpur ...	264,112	519·9
Garhshankar ...	261,468	513·7
Dasúya ...	239,004	477·1
Una ...	225,158	313·6

Towns.
Table 7 of Part B.

The District contains 11 towns and 2,117 villages, and the population of the former is shown in the margin. At the Census of 1901 every town in the District, with the exception of Una, showed a decrease in its population. The town of Hoshiárpur itself showed an apparently large decrease, from 21,099 souls in 1891 to 17,037 in 1901, but in the former year it included the outlying area of Khánpur* which had a population of 3,183 souls in 1901. The population of the two areas combined had decreased by over 4 per cent. Tánda-Urmur had decreased from 11,632 to 10,247, or by nearly 12 per cent., and Hariána had lost a sixth of its population of 1891. Only 7 per cent. of the population live in the towns.

Towns	*Population* (1901).
Hoshiárpur (including 512 in Civil Lines)	17,549
Tánda-Urmur	10,247
Dasúya Kaiathán	6,404
Miáni	6,118
Hariána	6,005
Garhshankar	5,803
Anandpur	5,028
Una	4,746
Garhdiwála	3,652
Mukerián	3,589
Khánpur	3,183

* Khánpur has also a decreasing population, the tendency being for the manufacture of cloth to abandon the town and become scattered in the neighbouring villages.

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Population.
The villages.

The average population of the village in this District is 433 souls. The villages in the plains are much the same as those in other parts of the Punjab plains. The houses are flat-roofed and made of mud, all being collected together in one place; their fronts are built facing inwards, and the backs of the outermost houses form as it were the outer village wall. The entrances into a village are few and narrow, and as the land immediately round the village site is usually well manured and valuable, the approaches are hemmed in with thorn hedges to prevent cattle damaging the crops. One or two big trees, as the *pipal* or *bor*, are generally found near the village, under which the elders assemble to discuss matters of village importance.

The hill villages are different. There the houses are not all built together, but as in Kángra every man resides on his own farm, and in one corner of it builds his cottage. The house (*chhappar*) is constructed of dry bricks, generally with a double roof. On the lower floor (*bohar*) resides the owner with his family; on the upper storey (*chri*) he puts the lumber of his household and the grain of last harvest. During the rains many families sleep in the upper storey. The upper roof is always made of thatch, thick, substantial, and neatly trimmed. The front space is kept clean and neat, and the whole is encircled by a hedge of trees and brambles, which maintain privacy and afford material for renewing dilapidations. The habitations are generally built facing inwards to the courtyard. The higher caste Rájputs build their houses in the highest and most secluded places, the tenants and lower caste people being only allowed to build below. Hence it comes that in the hills the tenants are often found cultivating the best low-lying lands of a village, the homestead lands of the high-caste proprietors being very poor and stony.

Growth of population. *Table 6 of Part B.*

Table 6 of Part B shows the population of the District as it stood at the three enumerations of 1881, 1891 and 1901.

The population in 1868 was 937,699 (503,744 males and 433,955 females), and the density 417·9 per square mile. The decrease in the decade 1868—1881 was 3·9 per cent. Bad harvests and the continued unhealthiness of the District in the years preceding 1881 had a considerable effect, directly or indirectly, on the numbers of the people, and part of the decrease was attributed to the action of the *chos* and to the denudation of the lower hills. The large canal works at Rúpar, in the Ambála District, had also attracted a number of workmen in that direction, while the opening of canals in Ferozepore attracted emigrants to that District. In the decade 1881—1891 there was an increase of 12·2 per cent., but that of 1891—1901 again showed a decrease of 2·2 per cent. in the population of the District. This is chiefly accounted for by emigration, and it is noteworthy that the female population had only decreased by 7,683, while the male had fallen by 14,194 or nearly twice as many—facts which indicate that the decrease was not of a permanent character.

CHAP. I, C.

Population.

Growth of population.

The marginal table shows the fluctuations in the population of each Tahsíl since 1881. There was an increase of population in all four Tahsíls in the decade 1881—1891 followed by a general decrease in 1891—1901. This decrease is probably most permanent in Hoshiárpur Tahsíl. In all four Tahsíls the decrease in population is most marked in the Sirwál and Bet Assessment Circles.*

Tahsíl.	TOTAL POPULATION.			PERCENTAGE OF INCREASE OR DECREASE.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the District.	901,381	1,011,659	989,782	+ 12·2	– 2·2
Hoshiárpur ...	239,486	273,864	264,112	+ 14·3	– 3·6
Dasúya ...	218,644	244,346	239,004	+ 11·7	– 2·2
Garhshankar	235,165	264,141	261,468	+ 12·3	– 1·0
Una ...	208,086	229,308	225,198	+ 10·2	– 1·8

Migration. *Tables 8 and 9 of Part B.*

The following table shows the effect of migration on the population of the District according to the Census of 1901 :—

	Persons.	Males.	Females.
IMMIGRANTS.			
I.—From within the Punjab and North-West Frontier Province.	77,020	21,728	55,292
II.—From the rest of India	1,875	1,213	662
III.—From the rest of Asia	30	25	5
IV.—From other countries	10	8	2
Total Immigrants ...	78,935	22,974	55,961
EMIGRANTS.			
I.—To within the Punjab and North-West Frontier Province.	177,492	84,491	93,001
II.—To the rest of India	4,008	2,986	1,022
Total Emigrants ...	181,500	87,477	94,023
Excess of emigrants over immigrants ...	102,565	64,503	38,062

The bulk of the immigration is from the Districts and States in India noted in the margin.

	Total immigrants.	Number of males in 1,000 immigrants.
Ambála ...	3,817	320
Simla Hill States ...	2,901	297
Kángra ...	12,801	207
Jullundur ...	30,360	241
Kapurthala ...	7,775	284
Ludhiána ...	3,130	294
Patiála ...	1,293	395
Amritsar ...	2,275	462
Gurdáspur ...	8,600	326
United Provinces of Agra and Oudh	911	703

* For fuller details see Punjab Census Report, 1902, pages 62 and 63.

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Population.
Migration.

	Males.	Females.		Males.	Females.
Ambála ...	3,129	3,012	*Patiála* ...	1,693	1,227
Náhan ...	2,301	1,504	Lahore ...	3,401	1,075
Simla ...	2,006	157	Amritsar ...	3,987	2,594
Simla Hill States	1,508	1,977	Gurdáspur ...	4,671	7,213
Kángra ...	6,919	7,839	Ráwalpindi (old)	925	160
Jullundur ...	13,002	36,322	Chenáb Colony	20,804	14,295
Kapurthala ...	4,936	9,417	Multán ...	1,130	325
Ludhiána ...	3,195	2,768	Peshäwar ...	998	129
Ferozepore ...	3,144	1,820			

The emigration is mainly to the Districts and States noted in the margin.

The District thus loses 102,565 souls by migration, and its nett interchange of population with the Districts and States *in India* which mainly affect its population are noted in the margin.

Nett loss to—		Nett loss to—	
Ambála	2,324	Ferozepore ...	4,205
Náhan ...	3,780	*Patiála* ...	1,627
Simla, with *Hill States* ...	2,528	Lahore ...	3,740
Kángra ...	1,957	Amritsar ...	4,306
Mandi and *Suket* ...	595	Gurdáspur ...	3,284
Jullundur ...	18,964	Ráwalpindi (old) ...	1,024
Kapurthala ...	6,578	Chenáb Colony ...	35,091
Ludhiána ...	2,833	Multán ...	1,406
		Peshäwar ...	1,091

Loss by intra-Provincial migration.

	1901.	1891.
Total ...	100,472	54,732
Chenáb Colony	35,099	...
Jullundur	18,964	19,584
Kapurthala	6,578	6,453
Amritsar	4,306	3,681
Ferozepore	4,205	4,110
Lahore	3,740	3,171
Gurdáspur	3,284	1,588
Ludhiána	2,833	2,498

Comparison with the figures of 1891 shows that Hoshiárpur lost, by intra-Provincial migration alone, 100,472 souls in 1901, or 45,740 more than in 1891.

Taking the figures for intra-Imperial migration, *i.e.*, those for migration in India, both within the Punjab and to or from other Provinces in India, we have the marginal data.

Loss by intra-Imperial migration

	1901.
Total ...	102,605

The consequence of the great and increasing pressure of the population on the soil is that twice as many people have emigrated from as have immigrated into the District, and the low percentage of males among the immigrants shows how almost wholly such immigration as has taken place is of the reciprocal type. The emigration, on the other hand, is chiefly permanent, except to the two neighbouring Districts of Jullundur and Gurdáspur, where the pressure of population is almost as great as in Hoshiárpur itself and into which a good deal of the emigration is reciprocal. Excepting abnormal Simla, Hoshiárpur gives to every District more than it takes from it; but especially it sends its surplus population

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Population.

to the fertile plains of Jullundur and to the State of Kapurthala, and to the canals of Amritsar and the river valley of Ferozepore and Ludhiána. The high proportion of males among the emigrants to Ráwalpindi and Simla shows how temporary is the nature of the emigration to those Districts. Immigration by caste is shown in Table 9 of Part B.

Ages. *Table* 10 *of Part B.*

The figures for age, sex and civil condition by religions are given in detail in Table 10 of Part B. The following statement shows the age-distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females	Persons.
Infants under 1	188	174	362
1 and under 2	91	83	174
2 ditto 3	120	103	223
3 ditto 4	125	116	241
4 ditto 5	132	116	248
5 ditto 10	667	585	1,252
10 ditto 15	669	516	1,185
15 ditto 20	464	380	844
20 ditto 25	374	359	733
25 ditto 30	431	395	826
30 ditto 35	395	388	783
35 ditto 40	329	288	617
40 ditto 45	332	301	633
45 ditto 50	229	202	431
50 ditto 55	251	225	476
55 ditto 60	136	105	241
60 and over	378	352	730

Vital statistics.

Both the birth-rate and death-rate of the District are normal.

Average birth-rates. *Tables* 11 *to* 13 *of Part B.*

The quinquennial average of births is 39,927, or 40·3 per *mille* of the population. The highest number recorded was in 1899, *viz.*, 45,963, and the lowest in 1901, *viz.*, 32,606. The following table shows the figures by religion and sex :—

	HINDUS.		MUHAMMADANS.		RATE PER MILLE (ALL RELIGIONS).		
	Males.	Females.	Males.	Females.	Males.	Females.	Both sexes.
1898	20·5	19·3	20·8	19·5	20·1	18·9	39·1
1899	24·1	21·7	25·8	21·9	23·6	21·8	45·4
1900	21·6	19·6	22·5	20·8	21·4	19·6	41·0
1901	17·2	15·7	16·9	16·2	17·1	15·8	32·9
1902	21·2	19·0	21·8	19·4	21·4	19·1	40·5
Quinquennial average ...	20·9	19·1	21·6	19·6	21·0	19·3	40·3

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Population.

Average death-rates.

The quinquennial average of deaths for the past five years is 34,672, or 35 per *mille* of the population. The average rate in this period was 35·1 for Hindus and 34·6 for Muhammadans.

The death-rates for the past five years are given in the margin. The high mortality in 1900 was due to malarial fevers: that of 1902 to bubonic plague. It will be seen that the female death-rate normally ascends the male and is a very marked feature of the earlier periods as the marginal figures show.

Year.	Hindus.	Muhammadans.	All religions.		
			Males.	Females.	Both sexes.
1898	28·7	28·6	26·7	29·6	28·1
1899	31·9	27·6	28·5	31·5	29·9
1900	40·8	43·7	37·8	44·2	40·8
1901	32·6	35·5	30·9	34·4	32·5
1902	42·2	40·7	37·7	46·3	41·7
Quinquennial average.	35·1	34·6	32·8	37·6	35·0

Average of death-rate by ages in the 5-year period 1898—1902.

Ages.	Male.	Female.
0—1	9·3	10·6
1—5	6·1	7·4
5—10	1·2	1·5
All ages	32·8	37·6

Diseases.

The commonest diseases are fevers and bowel complaints. Small-pox has decreased considerably since the introduction of vaccination. Goitre is common in the hilly tracts and in the north of Dasúya, where there is much canal irrigation; and guinea-worm in *talúkas* Darera and Kamáhi in Dasúya and *talúka* Manaswál in Garhshankar, where the people drink tank-water. Venereal disease is very common in the hills.

Small-pox.

Small-pox is not treated at all by the native doctors, being allowed to run its course, because it is considered to be a visitation of the goddess Sítla and must be submitted to without a murmur. This is the Baid theory. The Yunáni Hakím believes that all human systems have this virus in them, some more and some less: and being a natural virus it should be allowed to come out naturally and thus got rid of, medicines being forbidden, lest they retard or suppress the efflorescence of the virus and cause the death of the patient the more easily on that account.

Vaccination is now an established institution in the District as far as primary operations are concerned. Difficulties are still experienced in collecting children and in procuring buffalo calves for acting as vaccinifers, but they are not serious. Re-vaccination, however, is as yet far from satisfactory. People do not come forward readily and hence the occurrence of occasional epidemics of small-pox.

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Population.
Fever.

Epidemics of malarial fever follow heavy monsoons, and they are severe chiefly in the swampy portions of the District. Better parts of the District also suffer owing to the existence of numerous small marshes. In the *thánás* of Hájipur and Mukerián rice is largely cultivated on the Shah Nahr Canal. The malaria carrying mosquitos (the anopheles) are found everywhere after the rains. Instructions have been issued throughout the District to destroy all the haunts of the anopheles by filling up pools and depressions near and within village premises, but no one as yet seems to heed the advice.

The District Board distributes quinine gratis throughout the District during the malarial season, through village lambardárs, &c. The system of selling pice packets through post offices did not succeed and has therefore been given up.

Goitre.

A low intellectual condition amounting in rare cases to imbecility is sometimes found co-existent with the affection of goitre, or Derbyshire neck, which is extremely common in some of the hill villages in this District, particularly in the *thánás* of Hájipur, Amb, Una and Anandpur. The disease is commonly attributed to the water of the mountain streams. The affliction is much more common across the Beas in the Kángra District than it is here; so common indeed, that when a betrothal is arranged there, there is always an inquiry made as to whether or not the bride is afflicted with goitre. The Cháhng tribe, located in the hills of Tappa Tharra and in the Bah* villages of Kamáhi, is closely allied to the Ghirth tribe of the Kángra District. They are, however, very different in physique, the Cháhngs being far superior. The difference is ascribed by the people to the fact that the Cháhngs drink good water, and not the water of the hill-streams such as the Kángra Ghirths drink. The Ghirths are a feeble race; and suffer greatly from goitre. Guinea-worm (Filaria Medinensis) is found in this District, about Garhi Manaswál, and also in the hills near Datárpur, where people drink tank water.

Plague.

The history of plague in the Punjab dates from the infection of Khatkar Kalán, a village near the Banga-Nawashahr Road in Jullundur. The disease is supposed to have been introduced by a Brahman named Rám Saran, who returned from Hardwár in a state of high fever on April 28th, 1897, and died shortly afterwards, but plague did not assume an epidemic form in the village until the following September.

In December plague was found in Hoshiárpur in the village of Birámpur, in March the town of Garhshankar was attacked, and by the following July some 70 villages in Jullundur and 16 in Hoshiárpur had been infected. Prompt and vigorous measures were undertaken to combat the disease; they consisted of (1) complete evacuation of the infected village enforced by an inner cordon round the village site, (2) confinement of the inhabitants to the lands belonging to the village, enforced, so far as might be, by an outer cordon round the village boundary,

* Bah from *bahna*, to sit, *bás*, habitation.

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Plague.

(3) segregation of the sick and contacts, (4) disinfection of the village. In addition an elaborate and searching system of observation was applied to the suspected area, and everything was done to encourage the people to submit to inoculation. These measures were received by the people with varying degrees of cordiality; occasionally with hearty co-operation, more generally with passive obstruction, and the opposition culminated in an attack on the Police which took place at Garhshankar in Hoshiárpur on April 2nd, 1898. The Police fired on the mob and the town was forcibly evacuated. After this there was no more active resistance to plague operations, the people more and more learnt to recognize their utility, and the figures for the first three years seem to show that the disease was at any rate being held in check.

In the autumn of 1900 the outer cordon was abolished by the orders of the Government of India, and in June 1901 when plague had spread widely over the Punjab the last remnants of compulsion with regard to plague operations were withdrawn. In the autumn of 1902 a scheme of inoculation on a grand scale was sanctioned for the Province, and 6 European and 1 Native Doctors were attached to the District for the purpose. A considerable measure of success was obtained, 158,550 persons being inoculated between October 1902 and April 1903. Full information as to the history of plague is to be found in the Report on the Outbreak of Plague in Jullundur and Hoshiárpur, 1897-98, by Captain James, I.M.S., and subsequent annual reports.

Year ending 30th September.	Hoshiarpur.		Punjab.	
	Cases.	Deaths.	Cases.	Deaths.
1898 ...	704	408	3,406	2,105
1899 ...	50	16	423	233
1900 ...	107	54	859	545
1901 ...	694	356	9,777	5,923
1902 ...	22,434	12,499	317,938	218,934
1903 ...	35,522	19,355	325,747	195,141

Customs connected with birth.

The rate of infant mortality is peculiarly high among girl children, as already noticed under vital statistics. There is general rejoicing in a house when a son is born; numbers of congratulations are offered, and little presents brought which are the perquisite of the midwife (*dai*). The common *khabal* grass is an ordinary sign of congratulation, the happy father having some of it put into his *pagri* by his friends and neighbours. The women also visit the mother, and sing songs at her house. The father on his part is supposed to show his joy by a distribution of *gur* and pice to the poor. If a girl is born there are no congratulations, no singing, and no distribution of charity. Among Jats and others, the first child should be born at the house of the mother's parents and among the well-to-do she generally goes there for subsequent confinements.

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Sex.
Table 16 *of Part B.*

The number of males in every 10,000 of both sexes is shown below:—

Census of		In villages.	In towns.	Total.
1868	All Religions	...	...	5,372
1881	All Religions	5,344	5,321	5,342
1891	All Religions	5,340	5,312	5,338
1901	All Religions	5,312	5,324	5,313
1901	Hindús	5,310	5,479	5,318
1901	Sikhs	5,514	5,502	5,514
1901	Muhammadans	5,265	5,155	5,252

These figures show that the number of females is slowly but surely increasing in proportion to the number of males.

The marginal table shows the number of females to every 1,000 males under five years of age as returned in the Census of 1901. It will be seen that the proportion of girl children to boys is fairly good among Hindus and Muhammadans, but low among the Sikhs,—an effect apparently of the tendency to treat girl children with less care than boys.

Year of life.	All Religions.	Hindús.	Sikhs.	Muhammadans.
Under 1 year ...	922	914	852	949
1 and under 2 ...	913	907	860	937
2 ditto 3 ...	859	868	802	853
3 ditto 4 ...	935	930	847	963
4 ditto 5 ...	872	888	795	858
Total under 5 ...	902	902	833	914

The proportions of the sexes.

The vital statistics given above show that there are 19·3 female to 21·0 male births, *i.e.*, that 109 boys are born to every 100 girls. Further, as already pointed out, the female death-rate is markedly in excess of the male in the earlier ages of life, and continues to exceed it in the later periods. The result is that in all the main religions the ratio of females to males gets gradually lower as the age advances until, taking the total population of all ages, we have the marginal figures. Among the Jats even this low ratio is not attained, and they exhibit the marginal data, a marked feature of which is the low ratio among both Hindus and Sikhs in the 5—12 age period. The Rájputs show much better results.

	Females per 1,000 males.
All religions	882
Hindus...	880
Sikhs	813
Muhammadans	903

Jats.	Females per 1,000 males. 0—5.	5—12.	All ages.
Hindus	832	731	784
Sikhs	778	749	763

Rájputs.	Females per 1,000 males. 0—5.	All ages.
Hindús	891	919
Muhammadans	861	909

Customs regulating betrothal and marriage.

Betrothal among Hindus takes place in the years of infancy. Boys are sometimes married at the age of 9 to 12,

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Customs regulating betrothal and marriage.

and girls sometimes at the age of from 5 to 7. Among the higher classes of Hindus marriage of girls is sometimes postponed to near the age of puberty. Among Rájputs, it is said, marriage takes place later than among other classes; the rule being that the more strictly *pardah* is observed, the less is the supposed necessity for an early marriage. The Rájputs often, perhaps generally, do not marry their daughters before they are 16: sometimes not until they are 20 or 25. It is probable, however, when the marriage is delayed beyond the 19th year, there is some difficulty in finding a match of suitable blood, for Rájputs have the strictest rules as to the *gôts* or septs into which their daughters may marry, and generally follow a law of *hypergamy*. Among Brahmans and Khatrís if a man remain a bachelor till he is of full age, it becomes a difficult thing for him to get a wife, because all the girls who might suit him are either betrothed or married off. A man of 30 who has never been married, or a widower of mature years, has sometimes to pay among the upper classes of Hindus Rs. 1,500 to Rs. 2,000 for a bride. Among Muhammadans boys are sometimes married at the age of 12 or 15, and girls at the age of from 8 to 12; but among the upper classes marriage of girls is often deferred till puberty or even till some time after it. Among the lower classes girls are married at an early age, or sometimes, following the example of Hindus, during infancy. These are indications of a general rule that among Muhammadans of the old stock, girls are married at from 15 to 18; while Muhammadans, whose conversion to Islám is of comparatively recent date, cling somewhat to the Hindu fashion of their forefathers. Among Jats consummation takes place permanently after the *tiroja* (or third going of the bride to her husband's house), not after the *mukláwa*.

Forms of marriage.

There are three kinds of marriage recognised—(1) *pun* without price, (2) *takka* for a bride price, (3) *vatta* by exchange involving a reciprocal betrothal. There is also an informal form of marriage known as *chádar*. It is a general rule that the woman enters her husband's *gôt*.

Among high class Rájputs *pun* is the only respectable method of marriage; but among the lower Rájput *gôts*, who have abandoned hypergamy, and among Khatrís and Súds it seems generally practised. It is not uncommon for a man to pay a sum of money in public before witnesses for a girl, taking in return, until the marriage comes off, a bond for the amount, so that if the girl's father refuses to consummate the marriage the money can be sued for as an ordinary bonded debt. Jats and Sainís will buy wives from any class, from Labánás, Lohárs, Jhíwars and even Chamárs and marry them by *chádar-andazi*; the children are recognised as legitimate. This kind of union is known as *dhrel*, and a proverb runs :—

Dhrel ran khari buri,
Dáne mukhe, uth turi.

'Whether good or bad, off she goes when the grain bin is empty.'

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Population.
Restrictions on marriage.

Restrictions on marriage are of two kinds,—the restriction of status and the restriction of kinship.

The restriction of status.
Hypergamy.

The restriction of status takes for the most part the form of what is known as hypergamy, the law by which a man may take a wife for his son from an equal or inferior class, but cannot, without degrading himself and her, marry his daughter into any but a superior class. Instances of this law are given below in dealing with the Rájpúts; its working in detail is, however, most complex owing to the fact that the same *gôt* or tribe varies in status in different localities. Where the system of hypergamy prevails in its rigour great inconvenience is the result, as the higher on the social scale a family is the narrower is the choice. So difficult often it is to marry Rájput girls of very high caste that they sometimes remain unmarried till they are 20 or 25 years of age. This difficulty was at the bottom of the practice of infanticide, which was, till within recent years, common among Rájputs and certain other tribes. As it is considered unfortunate for a girl to remain long unmarried, this system causes much trouble and distress among the Rájputs generally. To endeavour to mitigate the evil, and to bring about a more healthy state of matters, an effort was made by Major Gordon Young, Deputy Commissioner. A large number of leading Rájputs then signed an agreement that they would marry their daughters into those classes and *gôts* from which their own brides came, establishing a system of what may be called isogamy or matrimonial reciprocity. The agreement was signed by all the leading Rajputs in the district. It was dated 20th February 1876. This agreement has not been strictly adhered to, but the movement had, Mr. Coldstream thought, some effect, and among certain classes—for instance, the Biháls of *tappa* Dharera—daughters are now given in marriage to members of *gôts* who were not before considered eligible, *i.e.*, of sufficient social status. This custom of isogamy, or marriage among equals, which the Rájputs tried by this agreement to introduce, is the custom followed now by many clans of Khatrís, for instance, by the *bárhis* (or twelve family), and other clans. The tendency of the Khatri tribe seems towards a kind of social crystallization into bodies composed of a certain number of *gôts*. Thus there are the *chárzáti*, *dháighari*, *bárhi*, *bunjáhi* (or *báwanjáhi*), and other divisions expressive of the number of the component septs. Among some of these an isogamous rule of inter-marriage within the body prevails, and there is a tendency to the extension of this rule. The tribes do not always lie still under these social fetters. With increasing intelligence and the growth of free institutions, social agitations and revolutions in respect of those old rules are not unknown. For the past 30 years certain classes of Khatrís of the Bári and Rechna Doábs have, like the Rájputs mentioned above, been agitating to extend the principle of isogamy and free themselves from the necessity of contracting hypergamous alliances for their daughters.

Customs regulating inter-marriage.

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The restriction of kinship.

The restriction of kinship in marriage generally takes the form of the four *gôt* rule by which it is forbidden to marry within the *gôt* of (1) one's father, (2) father's mother, (3) mother, (4) mother's mother. Such a restriction must of necessity be relaxed in the case of the tribes who are already strictly limited by status; for example a Dháigar Khatri who has only 2½ *gôts* to marry in marries within 3 of the *gôts* forbidden by this rule. The Bhábrás of this District avoid 2 *gôts* only, the father's and the mother's, as do the Dat Brahmans; the Kalâls, an inferior class, avoid only the father's *gôt*.

Polyandry.

Polyandry is said to be prevalent among the poorer Jats; one brother, not necessarily the eldest, marries a woman by *pherá* and the unmarried brothers live with him. The children are considered all to be his except perhaps in the event of his prolonged absence. Sainís also are said to be polyandrans in the same way.

Widow re-marriage.

Karewá or widow re-marriage takes two distinct forms. One is the mere permission for the widow to contract a second marriage: this is usual among such tribes as Jats, Sainís, Cháhngs, Kanets and Mahtams, not among Rájputs or Khatrís. The Kanets and Mahtams say that they were originally Rájputs, but were degraded on account of practising *karewá*. Akbari Jats, such as the Bains of Mahilpur, are said not to practise widow re-marriage, but some do, as the Sahotas of Daffar. The more interesting form of widow re-marriage is the levirate by which a widow passes to her husband's brothers; thus among the Sainís of Kaula Kalán the eldest brother has the first claim on the widow, then the younger, then any relative. The Cháhngs have a similar rule.

Polygamy.

Polygamy, though allowed both by Hindus and Muhammadans, is not generally practised; much depends on a man's means. The Báhtís will not allow their daughters to become second wives, so that polygamy is practically unknown among them.

Marriage expenses.

The marriage expenses in an ordinary Rájput, Brahman or Khatri family amount to about Rs. 300, and less in the lower castes; but of course they often amount to a great deal more, and sometimes less. Marriage expenses are, however, sometimes considerably reduced by the custom of *tambol*, when friends and relations who attend the wedding bring money presents to the bride's parents, to be repaid eventually on like occasions in their own families. Among *chúhras* especially, that is in the lowest caste of all, this habit of *tambol* is so common that a marriage among them is sometimes almost a paying speculation. The Muhammadans have nothing approaching the strict rules and restrictions obtaining among Hindus, but caste and clan are considered by them also to a certain extent, especially among those who, like the Musalmán Rájputs, are comparatively recent converts to Islám. The favourite months for weddings are *Jeth* and *Hár*, when the spring harvest has been gathered in and there is not much work to be done in the fields. The months of *Poh* and *Kátak* are considered unlucky among Hindus, and Muhammadan marriages do not take place during the fast of *Ramzán* for obvious reasons.

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Population.
Marriage expenses.

Two other well-known facts must be mentioned. *Firstly*—Among all classes of natives the expense of marrying a daughter is, as a general rule, excessive with regard to the means of the father. The expensiveness of marriages is one of the commonest causes of the ruin of families in the District. It seriously affects all classes and often leads to the loss of all landed property; for the paternal acres are sold or heavily mortgaged to pay the debt incurred to defray expenses of a daughter's marriage. *Secondly*—Among Hindus, and also to a certain extent among Musalmáns, it is considered disgraceful to have a daughter of full age unmarried. It is a point of honour that a father makes early and suitable arrangement for his daughter's marriage. As a result few native women remain unmarried. Even if lame, deformed, or blind they somehow get husbands. It is otherwise with men. It is difficult or well nigh impossible for a man who is blind, or much deformed, to get a wife. Among the 450,000 women of this District the single ones of mature age may be reckoned almost by tens.

Female infanticide.

The difficulty of marrying daughters has operated in past generations, probably for hundreds of years, to foster the barbarous custom of infanticide. Forty years ago many hundreds of female children were annually buried in this District immediately after birth. When several female children were born in succession, the destruction of the last born was carried out with the following observance :—A piece of *gur* was placed in the mouth of the child, a skein of cotton was laid on her breast, and the following incantation recited two or three times :—

'*Gur kháen, púni katten. Apnœn bhaiya ghallen.*'

which may be translated—

*Eat your sugar, spin your thread, Send a brother in your stead.**

The infants were put into *gharás* or water pots, and buried in the ground. Sometimes a Brahmin or Banya would rescue the child and bring it up as an adopted daughter—an act of great religious merit, and several living memorials (women who had in infancy been so rescued) are or were till lately to be found in the District.

Hoshiárpur is one of the Districts in which this practice is, or was, commonly supposed to be most rife. When the Jullundur Doáb was annexed, a deputation of Bedís came to remonstrate with the Commissioner (Mr. J. Lawrence) against the prohibition of their time-honoured custom of destroying their female children. The following quotation from Mr. Coldstream's Census Report of 1881 therefore bears a peculiar interest :—

"In the police division of Hájípur in 1867 the following statistics were collected :—In 36 villages, consisting of 1,013 houses of Rájputs of all denominations, there were found to have died 10 per cent. within the year. Among other tribes about five per cent.

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* The belief that the souls of daughters thus destroyed are eventually returned to their parents in the persons of sons is prevalent in other parts of India and was known to exist at Benáres early in the 19th century.—(The Orientalist, 1st series, 1842.)

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only had died. The report, drawn up by the Inspector of Police, states:—'The parents 'have hundreds of ways at their command to put a female child to death, and can defy 'all the efforts of the Police to detect them. The plan which the parents now adopt is to 'report *sickness*, and then *death*, which is sure to follow. Their *hakims* refuse to give 'medicines, because they know it will never be given, and that the application to them 'was nothing more nor less than a blind to be used if occasion should arise. They are 'heartlessly careless of their daughters' health: they expose them to all the inclemencies 'of the weather, and sometimes buy strong medicines to try to bring on sickness: the 'mother even sometimes causing her infant daughter to refuse her natural nourish-'ment by rubbing the nipple over with bitter aloes and other specifics.' At the time of preparation of this report, Mr. Perkins, Deputy Commissioner, prepared a statement which showed in numerous villages an abnormal and significant disproportion in the number of girls in Rájput families. The boys alive were in number 1,748; the girls alive were only 944........ I may say that I am satisfied from enquiries frequently made that matters are now much better, and that female children are neither now ruthlessly destroyed in any appreciable numbers, nor are they so carelessly treated. At the same time, while I believe that the crime of female infanticide has to a large extent been banished from the land, I am not at all sure that the small proportion of women is not in part due to a certain popular depreciation of female life common in the country, the moral inheritance of past years, the trace of a barbarous sentiment which had for centuries been cherished throughout north India. I can imagine that this estimate of female life works almost unconsciously in the minds of the people, and that while most parents would hardly own it to themselves, it is very probable that among certain sections of the population daughters are less carefully nourished and protected through the helplessness of early infancy and the dangers of later childhood. The *náib tahsíldár* of the sub-division of Amb, where Rájputs most abound, who has been there six years and knows the people well, says that there is no female infanticide among the Rájputs. And in the Una *Tahsíl*, where there are most Rájputs (the class which was in older times most given to the barbarous practice), it is satisfactory to observe that the *female* population is above the average, *viz.*, 47 per cent.

"Illustrating the subject of the small proportional number of females, I will quote some remarks by a highly educated native officer, a Hindu. He writes as follows:—'Infanticide has not quite disappeared. I am quite sure that in certain old families, 'those who by custom must spend much money on the marriage of daughters and are 'poor, it is still practised. They either suffocate them or give the *juice* of the *ak* plant '(*calatropis gigantea*) in the *gurthi*, the first nourishment given to a new-born child. 'Another cause of the disparity in the number of women is their not being brought up 'properly in childhood * * * *. A third cause is misery in woman's life. Woman's 'life in India is miserable from beginning to end, they are either secluded from life 'shut up in their homes, they suffer from want of exercise and pure air, &c, or they 'are *overworked* among the lower classes. The continuous sorrow and misery of their 'life brings a premature end to it. Women die at a very early age in India. There are 'some other causes also tending to shorten the life of women, such as early marriage and 'child-bearing.' It should be mentioned here, however, that the serious depreciation of daughters is on the whole confined to the upper classes of society, and to certain sections of those classes where either strict rules of hypergamy or isogamy prevail, or where large sums have, according to custom, to be spent on the marriage of daughters. I should be sorry, indeed, to bring a sweeping charge of such a grave nature against the whole body of upper class Hindus, nor would it be right or fair to do so. Among the lower orders large sums are frequently demanded and paid on a girl being given in marriage, and the daughters are thus considered as valuable property, and well taken care of. Receiving a consideration for daughters is common among the lower classes, both of Hindús and Musalmáns; instead of cash a betrothal in exchange is often accepted. The low caste Musalmáns of Jaswán Dún very commonly make money by the marriage of their daughters. The *tahsíldár* of Dasúya notes that the lower grades of Rájputs even have begun to sell their daughters in marriage.

"I am glad here to be able to insert opinions of a number of intelligent men, who have acted as supervising officers in the census, and whose opinions, the results of intimate experience, I have taken as to the diminution of infanticide, and the care taken of female children. Several say that female children are treated well by all classes, that they are looked after as a source of income; others that female infanticide is a matter gone from even the memory of the people; that female children are looked after better even than sons. There are, however, some suggestive qualifying remarks. One officer says: 'Indirect infanticide is not over yet'; another, an intelligent Hindu B. A.: 'Infanticide 'has vanished, but female children are not so much loved as boys, because boys are the 'props of a family, girls are its weakness, causing expense and returning no income.' As I have remarked above, there is, I think, some indication given in the statistics of the existence of a certain popular depreciation of female child-life."

The following table shows that the number of male to female deaths under one year of age is about the same for each year of

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the quinquennium. The ratio however of male infant deaths to male births is only 23 6 per cent., while that of female infant deaths to female births is 25·8 per cent., pointing to a greater neglect of female infant children as compared with male. Figures by sex for each religion are not available, but the mortality among female infants is probably more marked among Sikhs and Hindus than among Muhammadans :—

	Male.	Female.
1898	4,443	4,493
1899	5,302	5,151
1900	6,121	6,507
1901	4,030	4,130
1902	4,663	4,397
Total (actuals) ...	24,559	24,678
Quinquennial average ...	4,912	4,936

The modes of feeding infants are the same as in the rest of the Province. Up to two or even three years of age they are nursed by their mothers. The mother's milk supply of course is supplemented by whatever food the child can manage to bite at and swallow after the teeth begin to cut. There is no regular method in the nursing of infants. If the mother is available, every time the baby cries it is put to the breast. Much of the infantile diarrhœa and mortality may be traced to this cause—irregular and constant feeding. The same is the case when the infants are able to eat *chapátis*. They are almost always seen eating or munching something.

Language.

The principal language of the District is Punjábi. In the towns it merges into Urdu, and in the hills into the Pahári dialect. Indeed, a man coming from the hilly part of the District is easily detected, both from certain special words he uses and from the peculiar hill twang so different from the pronunciation in the plains ; still the language of the hills is more Punjábi than Pahári ; and those who know Punjábi have no difficulty in understanding, and being understood by, the hill people.

The Pahári is virtually confined to the Jaswán Dún or the Tahsíl of Una, but it is distinct from the *patois* of the lower Himálayas, *Kahlúri* for example being recognized as distinct from it even by the people.

Besides these indigenous *patois*, two foreign dialects are spoken. These are the Labáni or Labánki and Gújari, spoken by the Labána and Gújar tribes. Labáni is a distinct dialect mixed up with local words. Gujari has affinities with the Márwári of Rájputána.

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Pahári dialect.

Specimens of the Pahări and Labáni are given below, and for fuller details reference may be made to the forthcoming publications of the Linguistic Survey of India :—

I.—A SPECIMEN OF THE PAHÁRÍ DIALECT.

Gunáhie dá galáyá Aun dá náon Lachhman, babbe dá náon Siddhú, játi dá
Statement of accused My name Lachman, father's name Sidhu, caste of

Rájpút rahnewálá Básiá Garliá parágpure dá, bares tián baryán dí kitta
Rájpút inhabitant of village Garlia-parágpur, age of thirty years, profession

jimíndárí.
agriculturist.

Galáyá ge áun dasán baryán de chiri te sáhán de jich karna badle
Stated that I ten years from period of bankers pressing on account of

apne ghare jo chaddí karí ke Lahaure de ek sáhe bál kámán jai rihá thá
his own house having left of Lahore one banker near a servant went and remained;

ooni apná kam laine dene di ugráhiyá dá minjon saunpí ditta, tán
by him his own work recovering lending of outstanding of to me entrusted; then

aun issi daulá chár baryán tinán nagrán bich jitthe oodha lená dená thá
I in the same manner four years those villages in where his dealing was

phiágá te sanjhá táín phiri kare ke oodha rupeá sámián kolon ugrándhá
from morning evening to having walked his rupee from the debtors realizing

rihá. Sadháran ikk Rahmat náon jimíndár Jalálábádí de rahnewála
remained. By chance by one Rahmat named agriculturist inhabitant of Jalálábád

ne apne dene bich jo oonín tis sáhe dá dená thá chár hajár rupeye
his own debt in which from him to this banker due was four thousand rupees

dí bast minjo saunpí ditti, tán mere mane bich áyá je sáhe jo is
worth article to me entrusted then my mind in it passed that the banker to this

basta dí ugráhiyá dí khabr nahín jo aun oojho pachái jáwán
article of realization of information is not that I to that may digest or conceal

tán aide mate lekhe bich oojho kiyá thao laggí jág. Issí galla
then so much large account in to him what trace will be found. The same thing

te mere mane ne minjon kodharmí banáí dittá. Je aun is bastá dí pujjat
for my heart to me dishonest made. That I this article of realization

ugráhiyá de lekhe bich ná likhí. Thorián dinán pichhe sáhe ne jáchi liyá,
outstanding of account in not wrote. A few days after the banker found it out

kane apnián sámián bálon puchhí liyá; tán oojho meriyá is choriyá dí súh
and his own debtors from he asked; then to him of my this theft trace

laggí gayee. Jini merí badnítiá dí lapot tháne dei ditti. Phir káliá
he got. Who my dishonesty of report in Police Station gave. Then black

bardiá bálián pulsádián chákrán ne minjhon áyí ke gherí liá, hor
uniform dressed by Police servants to me having come surrounded, and

daráfat karí ke aundú chalán us jile de faujdáriá de hákme
having enquired into of me chalan that district criminal Officer or Magistrate

bál karí dittá. Ooní aundú galdyá likhi karí ke mijjo hurne jo le
to did send By him my statement having written to me to lock up being

jáne de badle sapáhián je saunpí dittá. Sanjh belá thá hurne jo
taken for sake sepoys to made me over. Evening time it was the lock-up to

jánde jánde ráhe de bakkhe aun mútne de pujje kane bethí giá
going going in the way on one side I making water for pretention sat down

aur najrí te khonjái ke ek rukkhe de upper charhí giá. Ján thorí hán
and sight from having escaped one tree on up climbed. When a little way

aun atthon natthiá tán sapáhián jo aun de rákhe the chintá
I from there ran then to the sepoys who of me watchmen were anxiety

hoí gayee. Phir oh minjon lagge topná. Ooní us gardiá bich
commenced. Then they to me began to search. They that neighbourhood in

mijjo matá topiá, par aun náhún millá. Láchári á nún uthon duián ráhán
to me much searched, but I not met them. Being obliged thence other ways

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Population.
Pahárí dialect.

bich minjo topná laggi gaye. Minjo inhán behl laggí giá, aun nassí
in to-me to search they began. To me in this way leisure got, I having

karí ke apne dese jo chalá áiyá, ráhe bich ekk ojár thí; ján aun uthhe
run to my own country to returned, the way in one jungle was; when I there

áyá, tán ikk janání jehdá aun mahram nahún thá gahaná lái karí ke,
came, then one woman whose I acquainted not was with ornaments put on,

rukkhe de heth bethí thí, aun sakhníyán hatthán thá. Mere mane bich áyá je
a tree under sitting was, I empty handed was. My mind in come that

íthún koí dikhdá nahín je áun is jánánián dá gahná láhí karí ke
here any one is seeing not, that I this woman of ornament having taken off

oojho mukái dián tán ghare jo sakhníyán hathán ná jáwán. Phiri aun
her may kill then house to empty handed not will go. Then I

ohdá galá ghuttí karí ke oojho mukái dittá; kane gahná sánbhí karí ke
his throat having squeezed to her killed; and the ornaments having taken

oodhián talluán jo phúkí dittá, aur tábar tor ghare jo chale áya. Oh gahná
her clothes to I burnt, and at once house to came away. That ornament

abi aun bál hai aun gawáiá náhún. Aun gunáhí hain Sarkár chhaddí dewe,
yet me with is I have lost not: I guilty am Court may let me off;

tán phi ehá náhin kargá.
then again such not will do.

(*Puchh*).— *Sáhe di bast jo túm láye the seh katán gayé?*
(*Question*).—The banker of article which you had taken that where gone?

(*Galáyá*).— *Sadámán náon jimíndár Jalálábádí de bál hai.*
Answer.—Sadáman named agriculturist Jalálábád of with is.

GUJRI.

Mero náon Mothu, merá báp ko náon Lakhá ját ko Gújar, umar paják
My name Mothu, my father's name Lakhá by caste Gujar, age fifty

barián dí, mere ghar Khurd, kam hal báhná.
years of, my house Khurd, profession ploughing.

Main Indar Singh ko náukar tho, patáro ke báhar karo tho minno pio
I Indar Singh's servant was, box of outside a bracelet was to me fallen

labh pio, main gíjá iepá men áp lio, mainghar chad áyo. Phir main
was found, I pocket into had put, I in the house left come. Then I

murkai oothei ágio. Tán phir do tin din pichhon Indar
having returned at the same place came. And then two three days after Indar

Singh ko pata lago ki máhro karo játo riho. Indar Singh ne kiho
Singh of clue got that my bracelet has missed. By Indar Singh it was said

ki mero subho is par hai. Jan minno puchhio, tán main kiho ki
that my suspicion this on is. When to me asked, then I said that

náhin lio. Indar Singh ne tháne talá de dinni. Piádro
not I took. By Indar Singh in the Police Station report was given. Constables

ágio, usko subho máhre par tho. Máhre ghar tolio, merá ghar ton
came, his suspicion on me was. My house was searched, my house out of

kare nikkal áyo. Main bhul gio minno chhad dio. Báhron
the bracelet was found. I mistake made, to me release give. From outside

labho tho patár chon náhin tho kádhio.
it was found; from the box not was taken out.

2.—A SONG IN THE PAHÁRI DIALECT.

Mere Udhampure diyá ho nagrá,
My Udhampur of O village,

Mere Udhampure diya oh nagrá.
My Udhampur of O village.

O ! my village of Udhampur.

Lat pati chádar goriyá ki bandi.
Playful sheet woman to well becomes.

Lak sohndá mushki jan ghagra.
Round waist well becomes black skirt.

Mere Udhampure diyá ho nagrá.
My Udhampur of O village.

Playful sheet well becomes a woman as well as a black skirt round her waist. O! my village of Udhampur.

Jammúe dá rá.á sátan hasáb mangdá.
Jammu of Rájá from us revenue demands.

Ral mil dio ho najrán.
Let us come together and give presents to him.

Mere Udhampure diyá ho nagrá.
My Udhampur of O village.

The Rájá of Jammu demands revenue from us. Let us come together and give him presents. O! my village of Udhampur.

SONG IN PAHÁRI DIALECT.

Mil pardesiá ho, tán mil pardesiá ho.
Meet stranger O meet stranger O.

O stranger meet, meet.

Dahruán de dhakke ho, dahrú tán chogindí, tan choge palle
Pomegranates under I am, pomegranates I collect, and after collecting in my lap

pandi, tán ohdni rangándi, tán ohdi meli jandi, tán dahruándá rasá
I put, and my sheet get dyed, having worn it fair to go, pomegranates of juice

ho layi ghare jáná. Ho mil pardesiá, mil pardesiá ho, tan mil pardesiá ho.
taking home go. O meet stranger, meet stranger O, and meet stranger O.

I am under the pomegranate trees, and after collecting pomegranates I put them in my lap. I get my sheet dyed and having worn it go to see the fair. O! stranger, here is juice of pomegranates take it and go home O! stranger meet, meet.

Ghátiá charende tán garmi jo pundi, tán pakhe dá jholárá ho laye ghare
Valley ascending sweat comes down, fan of breeze taking home

jáná ho mil pardesiá mil pardesiá ho, tán mil pardesia ho.
go O meet stranger meet stranger O and meet stranger O.

O stranger in your ascending the valley sweat comes down. After enjoying breeze of fan you should go home. O! stranger meet, meet.

Maoo tenún hure, tán bapú tenún barje, tán ghar bhi. bagána,
Mother to you prevents, and father to you advises, and the house too is not yours

áun layi ghar jáná. Ho mil pardesiá, mil pardesiá ho, tán mil
I have to take you home. O meet stranger, meet stranger O, and meet

pardesiá ho.
stranger O.

O stranger your mother prevents you, your father advises you and the house is not also yours. Still I have to take you home. O! stranger meet, meet.

Mándí terí baddhí, tán bárí kanne tanggí, dhar bhí rorhdyá tán
Throat your cut and hedge on hung, body too thrown away in

Gajjhá tán Bunera, tán náhin ghar jáná. Ho mil pardesiá, mil
Gajj and Buner rivers you not home should go. O meet stranger, meet

pardesiá, tán mil pardesiá ho.
stranger, and meet stranger O.

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O stranger if your throat be cut, and hung on the hedge and your body too be thrown in the Gajjha and Buner rivers, you will not go home. O ! stranger meet, meet.

Labáni dialect.

A SONG IN THE LABANI DIALECT.

Khúhá kináre khelun máhrá lál síso le ban
Well near I wish I play my darling with looking glass, antimony

bári re.
and lead needle.

(I wish I may play, near the well, with looking glass, antimony and lead needle, my darling.)

Khilatri kiyún mári máhrá lál. Chhoro pakar mangábo máhrá lál.
Playing why I was beaten my darling. Boy get arrested my darling.

(My darling why I was beaten when I was playing. My darling send for my boy.)

Multáná munj mangábo máhrá lál,
Of Multán twine send for my darling,

Nahni karga katábo máhrá lál.
Fine get it beaten my darling.

(My darling send for Multán made twine and get it beaten fine.)

Máhno bán batábo máhrá lál,
Fine strings get it made my darling,

Chalingo palang banábo máhrá lál.
Good couch make my darling.

(My darling make the strings fine with a view to have a good couch.)

Chokhi chíz machábo máhrá lál.
Good thing send for my darling.

(My darling send for a good thing.)

Kanak bharí chául bhariyá kanak jin susri kha gai re.
Wheat stored rice stored wheat insect ate up.

Sakkar bhari khand bhari sakkar jo síro hogio re.
Unrefined sugar stored sugar stored unrefined sugar treacle became.

(Wheat and rice were stored, but the former was eaten up by insects. Unrefined sugar and sugar were stored, but the former turned into treacle.)

Jini hatrí mán Dhup Singh dhálio,
In which shop Dhup Singh put up,

Mahin Nárdi dhálio re.
In the same shop Nardi put up.

(Dhup Singh and Nardi put up in one and the same shop.)

Takkhun do main fateh boláí,
To you I compliments offered.

Tu maurá manh garbio re
Thou heart in proud become.

Je jan go phalo mange to pachhan go audálá rálda re.
If life of good wish then back rope remove.

(I offered you compliments and you became proud in your heart ; if you wish good of your life, remove back the rope.)

Khushia ne nayyá boldio,
Khushia barber sent for,

Dhup Singh ne do mario re,
Dhup Singh beat him,

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Population.

Labáni dialect.

Jeso nayyá tharo Dhup Singh,
As is barber your Dhup Singh,

Teso nayyá mahro re.
So is barber ours.

(Khushia sent for the barber who was beaten by Dhup Singh. O Dhup Singh as is your barber so is ours.)

Kaunsá tándá gi tum panarayí.
Which village from you water-carrier come.

Kaunsa tándo tumáhro re.
Which village yours is.

Pakro gulel, bhanno unki gharia,
Take hold of bow, break their pitchers,

Roti si ghar ko jáwen re.
Crying home go.

(O water carriers which is your village from which you have come.

Get hold of bow and break their pitchers, so that they may go home crying.)

Sukkhiyá ne do bárán tandáh joria, tún kiún sutto paryo re.
Sukkhiya twelve villages acquired, thou why asleep fell.

Panche bhayya tum hojao tayyár ghio mánh karuli karlio re.
Five brothers you be ready food your take.

(Sukhiyá have acquired twelve villages and you are lying asleep, get ready with five brothers and take your food.)

CHAP. I, C.

Tribes, castes and leading families.

Table 15 of Part B.

Tribes, castes and leading families.

The following is the distribution of the more important land-holding tribes :—

Tahsíl Una.—Jandbári *talúka* is principally occupied by Brahmins and Kanets. In *talúkas* Takhtgarh and Núrpur Gújars and Rájputs are found along the hills and on the river bank, while the greater part of the rich level tract between the hills and the river is inhabited by miscellaneous tribes of Jats, Sainís, and Báhtís. In *talúka* Babhaur, again, Rájputs are found as superior proprietors ; but the majority of the agriculturists are of miscellaneous castes, including Brahmins. From this northward Rájputs and Brahmins predominate as the proprietors ; Jats, Sainís, Báhtís and Gújars as tenants.

Tahsíl Dasúya.—The hills are mostly occupied by Bihál Rájputs, Cháhngs, and Gújars, and the plains bordering on the Kángra District by Jariál Rájputs and Sainís. The high level plain round Mukerián* is almost entirely inhabited by Awáns who own a *bárah* or cluster of (nominally) 12 villages in this *pargana* and the alluvial lands from Naushahra ferry southwards by Musalmán Jats, Gújars, and Patháns. A number of Dogar villages are found in the plain between the Siwáliks and Dasúya. Around Dasúya are Aráins, Musalmán Jats to the north and west near the *chhamb*, and Hindu Jats to the east. In the Tánda police sub-division there are several clusters of strong village communities of Sainís, Jats, and Náru Rájputs, and a few villages of Patháns.

Tahsíl Hoshiárpur.—The *Kandi* villages are occupied by Gújars, Dadwál Rájputs, and a few Brahmins. Next to these come a number of small Pathán villages in the plain in a line stretching from near Hariána to the border of the Garhshankar Tahsíl, and at a distance of about five or six miles from the hills.† The remainder of the plains is occupied by Hindu Jats and Musalmán Náru Rájputs, the latter especially inhabiting some fine estates to the south. Saini and Aráin villages are also found here and there.

Tahsíl Garhshankar.—The Kandi villages are inhabited by the same tribes as those of Hoshiárpur, *viz.*, by Hindu Rájputs, Brahmins, and Gújars, some Hindu and some Musalmán. The northern villages of the plain are almost entirely occupied by Hindu or Sikh Jats, with the exception of *bárah* of Tiach Mahton villages on the border of Kapurthala territory. The country immediately north of Garhshankar forms a *bárah* of Hindu Rájputs of the Banot clan ; and Garhshankar itself, and the villages southward as far as Báláchaur, are owned by Ghorewáha Rájputs, who are Musalmáns near Garhshankar, and Hindus near Báláchaur, the head village of the Ghorewáha *báwani* or group of 52 villages. The alluvial lands on the Sutlej are occupied by Musalmán Jats.

* Mukerián is a *tika* of the Awáns and the Awáns of Mukerián do not give daughters to other Awáns or take wives from them except in second marriages.

† These were originally mostly fortified, having been founded in the Mughal times as military posts designed to hold the Hindu chiefs of the hills in check.

The Jats come first numerically. They are found almost entirely in the plains, though there is a strong village, Pubowál, in Bít Manaswál. Only in the alluvial villages of the Beas and Sutlej, and in some *chhamb* villages near Dasúya, do they profess the Muhammadan religion. The vast majority are either Hindus or Sikhs. The principal clans by position and influence are the Bain Jats of Mahilpur, the Sahotas* of Garhdiwála, and the Khungas of Budhipind. The heads of the two former are styled Chaudhri, and all three are called Dhaighar *Akbari*, *i.e.*, the 2½ Akbari families, Mahilpur 1, Garhdiwála 1 and Budhipind ½. The story is that when Akbar took in marriage the daughter of Mahr Mitha, a Jat of the Mánjha, 35 principal families of Jats and 36 of Rájputs countenanced the marriage and sent representatives to Delhi. Three of these Jat families reside in this District: the remainder belong to Amritsar and other Districts. They follow some of the higher castes in not allowing widow remarriage, and in having *darbára*, that is giving fees at their marriages to the *mirásís* of other Akbari families. It is also the custom for *parohits* to place on them at their marriages the *janeo* or sacred thread, removing it a few days afterwards. Below the Akbari Jats are the Darbári Jats, descendants of those who gave daughters to Jahángír, just as the Akbaris gave daughters (according to our version) to Akbar. Thus some of the Man Jats of Tuto Mazára are Darbáris. Darbari Jats will only marry their daughters to Darbáris, but they will take brides for their sons from non-Darbáris, provided the dower (*dahej*) is ample.

CHAP. I, C.

Tribes, castes and leading families.

Jats.

The Darbári or Akbari Jats.

The principal Jat clans in point of numbers are the Bains who have a *bárah* of 12 villages near Mahilpur, the Gil of the Kuk *muhin* who have a *baiya* of originally 22 villages round Khararáwal Bassi, Achharwál, Rájpur (a hamlet in Hukúmatpur) and Lakhsian, Mán Jats near Dhada, Sanghe Jats near Mugowál, and Pote Jats near Bárián. There are many other clans, but their numbers are insignificant, and they do not own clusters of villages situated close together as in the case of those above mentioned.

Jats rank among the best agriculturists. The Sainís and Aráins may be better for small plots of land and garden cultivation; but taken all round as farmers and growers of cereals, sugarcane, and other crops on extensive areas, few are so industrious and careful as the Jats, and they have the great advantage of getting the help of their women in the fields. Ploughing and reaping are carried out by the men, but the women help in weeding, in watching the crops, and in taking the food daily to the men in the fields. In some villages Jat women even do some trading on a small scale. They sell grain to other women of the village from their husbands' granaries, and so add to the family earnings. There are many

*A large body of Sahota Jats, comprising representatives of all their villages, has been met in Muzaffarnagar on its way to Garh Ganga or Gurdwára near Anúpshahr. North Indian Notes and Queries I, § 455.

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Tribes, castes and leading families.

rhythmical sayings about Jats and other tribes; the following are good specimens :—

Jat nachâwe tura, wuh bhi bura, *Báhman rakhe chhura, wuh bhi bura,* *Gadi lakar dhura, wuh bhi bura,* *Sáwan bage pura, wuh bhi bura.*	When a Jat prances about on a horse, When a Brahman goes about armed, When the axle of a cart is of wood, When a east wind blows in *Sáwan*, These are bad things.

Again—

Kaun, Kamboh, Kalál, kabíla pálda : *Jat, mainhán, sansár, kabíla galda.*	The crow, the Kamboh, and the Kalál nourish their families : The Jat, the bull buffalo, and the crocodile destroy their families.

But the Jats can afford to laugh at these sayings. Taken all round, they are the finest and most manly of our subjects.

Rájputs.

Next in point of numbers come the Rájputs who returned 93,538 souls in 1901. They are mostly Hindus in the hills and Muhammadan in the plains. They are divided into many grades, the grouping of which is most complex, as it does not always follow that members of the same *gôt* have necessarily the same status. For instance it is said that many Rájputs are the offspring of illegitimate unions between the *golís* or female attendants who accompany a bride to her husband's house and the men-folk of the house. These would doubtless be called by their father's *gôt*, but be of inferior status.

To make what follows at all clear it is necessary to describe in general terms the essentially Rájput system of *tika*, *chhat* and *makán* villages.

Rájput *chhat* and *makán*.

The word *chhat* is explained as an abbreviation of *chhatar* and equivalent to *táj* or "crown." It may possibly be translated canopy. The canopy used to be one of the insignia of sovereign power. A *chhat makán* is a village which enjoys a pre-eminence over, or is held in special veneration by, the other villages of the brotherhood *barádari*). It is generally called simply *chhat*. A *makán* is a village of lower grade than a *chhat*. The title of *makán* is earned for a village by some person's performing a meritorious deed at a wedding or a funeral, and it is then said of it that 'village so-and-so is a *makán, koi lallu panju gaon nahin hai*,'—"it is not an ordinary village, but a famous place." *Tika* is the title of the heir-apparent to a reigning prince. Hence it is applied to villages which are the seats of a prince's rule It would appear that a *chhat makán* was orignally a *tika*, a *tika* being a village which is the seat of a house still actually ruling or exercising authority in some way. The *chhat* or *makán* comes into prominence at weddings. At the wedding of a *tika bháji* is first distributed among the *barádari*. Then a Brahm *bhoj* is performed and all the *barádari* feasted In this feast all the headmen of the villages, in which the *tika* has *taluqdári* rights, take part, and each then presents a rupee as *nazr* to the *tika*. During the *milni*, five animals, including a horse, a shawl and some money, are giver to the *tika's* father by the bride's father, who also makes presents of cash and clothes to the near relatives of the *tika*, his more distant relatives getting a rupee only. On

the *tika's* part a *saggi* (ornament) and *ghundú* (a checked scarf, *harira*) are given to the bride.

Rájputs resident in a *chhat* or *makán* have to maintain their social prestige by lavish expenditure at weddings, etc. If a leading member of the village dies, a great deal is spent in feasting for ten days all who come to condole with his family. Mirásís, Bháts and barbers from other *chhat*, *makán* or *tika* villages also receive heavy fees at weddings, etc., according to the status of their *chhats*, etc., *e.g.*, the Mirási of a *chhat* will get a rupee, that of a *makán* eight annas, while those of ordinary villages only receive one or two annas.

The following is a tentative classification of the RAJPUT septs:—

1st Grade.—Jaswál, Dadwál, Chambiál, Pathánía, Golería, Sibáya, Katoch, Kotlehría, Mandiál, Suketar, Kahlúría, Hindúría, Sirmauría, Malkotía, and Jamwál.

2nd Grade.—Luddu, Dod, Ghorewáha, Chandlá, Jariál, Sonkhla, Manhás, Bhanot, Barihar, Bihál, Bhatti, Bariá and Náru.

This is, however, by no means a final or universally accepted classification.* According to an account there are four grades among the Rájputs, the fourth being the Ráthís who are hardly to be regarded as true Rájputs as they practise *karewa* and do not marry out of their own grade, thus forming a distinct sub-caste. The other grades are:—

I.—The JAIKARIA which comprises—

(*a*) the Katoch, Golería, Jaswál, Dadwál and Sibáya:

(*b*) the Manhás, Sonkhla, Pathánía, Jariál, Jasrotía, Malkotía, Kothería, and Chandla.

II.—The SALAMIAS comprising the Bariáh *zát* with its *als*, the Mandiál, Suriál, Nariál, Satotalie, and Ranáwat and the Luddu, Dod, Patiál, Bhamnauría, Ghorewáha, Jasíál, Badliál and Bihál.

III.—All the remaining septs.

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*The social groupings of the Rájput septs are of some practical importance in connection with the subject of female infanticide, and the following list of Rájput dynasties, which purports to be the classification attested in 1877 by Major G. Gordon Young as Deputy Commissioner, has come to hand. It is given here for what it is worth:—

List of Rájput dynasties in the Hoshiárpur District classified and confirmed by Rái Rattan Chand, Ráís of Bhabaur, Mián Hardás Singh of Chauki and Mián Lehna Singh, Rána of Mánaswál.

(Attested in presence of Major G. GORDON YOUNG, Deputy Commissioner.)

1st Class Rájputs.—Katoch, Golería, Jaswál, Sibáya, Dadwál, Pathánía, Kahlúría, Hindúría, Sirmauría, Mankotía, Mandiál, Bhadwál, Kotlehría.

2nd Class.—Manhás, Luddu, Dod, Ghorewáha, Chándla, Bhabauría, Jariál, Sonkhla, Bhanot.

3rd Class.—Taunía, Chauhán, Dehía, Raghúbansi Jasíál, Ránot Kotlehría, Patiál, Bhadiártakhi, Harchand, Bariá, Badliál, Nariál, Datíál, Suriál, Dhuriál, Sandhwál, Chamnauría, Bihál, Kopahtía, Dasohtá, Samkaría, Páhria, Khanaur, Gori.

4th Class.—Dhontiál, Patriál, Ladol, Rájan, Bangwain, Lauria, Kharohía, Katiál, Dogra, Dangohar, Chaungrán, Malpota, Sindhe, Mahatta, Badiál, Gáral, Bachhohár, Khariál, Bhadmánia, Salohar, Kharohar, Charnota.

5th Class.—Barangwál, Sahotra, Chahotra, Lahuhía, Badhan, Tareru, Chareru, Dharru, Oghatha, Sahotha, Garr, Panjota, Chamarreta, Rakhwál, Khudyáli, Gorni, Nádaunía, Káli, Pathwál, Damol, Mandahár, Garota, Pandiál-Anawat, Chángra, Aneri, Sedi, Wadhal, Bariál, Maloya, Chattauria, Loháru, Dauru, Atri, Naloch, Gangáit, Tatwán, Dharwál, Jabra, Harwál.

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Tribes, castes and leading families.

The following statements have been recorded, which on the face of them are not altogether consistent either with each other or with what has gone before:—

The Bhattís take wives from the Bhanot, Dod, Chanwál, Lalota, Gagnola, Guwál and Badálla, and are therefore superior to them: they give daughters to Dadwál, Jamwál and Janjuah. They are on equal terms with Manhás, Bihál, Bariya, Luddu and Ghorewáha.

Jaswál.

The Jariál of Budhábar give daughters to the Manhás, Kalvet, Dadwál and Jaswál, but not to the Ghorewáha.

Dadwál.

The Badliál Janjuhás of Badla say that they give daughters to the Manhás and Dadwál, and are equal to the Bhatti and Ghorewáha.

Nárús are said to take wives from Ghorewáha and give to Manhás and Bhatti.

Besides Tika Ragnáth Singh, the representative of the Rájás of Jaswán, there are some Jaswáls owning a few villages in the northern half of Tahsíl Una.

The Dadwáls of *zail* Janauri take wives from the Nariál, Pathiál, Bhamnauría, Ghorewáha, Baría, Harchand, Luddu, Bihál, and others (*not* from the Bhatti, Jariál, Janjál or Janjuha), and give to the Jamwál, Kotlehría, Samiál, Pathánia. They intermarry on equal terms with the Jaswál, Dod, Luddu and Jariál.

The Dadwáls are found in the neighbourhood of Datárpur, the seat of their former sovereignty and on the south-west face of the Siwáliks near Dholbáha and Janauri in Hoshiárpur Tahsíl where their representative is Múl Chand, *zaildár* of Janauri, or Jankapuri, its ancient name, which is still used. Janak was an ancient Súrajbansi ruler. There is a lithographed history of this tribe in existence. The Dadwáls are a branch of the Katoch and do not intermarry with them or with the Goleriás or Sibáyas on the ground of a common descent. Spreading from Datárpur* they overran the tracts dependent on Dholbáha, Janauri and Phaphiál, taking the former village from the Athwál Jats by the oft-repeated stratagem of concealing men in women's litters and so getting an entrance into the place. Under Har Bhagat, surnamed Khaba, the 'left-handed,' who aided a revolted Súbah of Lahore and acquired the Malot and Chanaur-Ghwásan *iláqas* from him, they rose to almost independent power, and Sárdár Gainda, a courtier or ally of Sansár Chand Katoch, held Chanaur-Ghwásan, Malot with 36 dependent villages, Dangoh with 35, and Janauri with 32. His capital was at Chauki in Patiárí village, and Bhatlu and Taintpál formed his own demesne. The Sardár levied revenue in kind by *kankach*, by which system the *kanoi* or divider left 25 per cent. as *chhot* to the cultivator for expenses and divided the remaining 75 per cent. into five parts, of which only two went to the Sardár. The Sikhs deprived the Dadwál of their independence and auc-

* Rájá Makhmal Chand, a descendant of Phuman Chand, settled in Dáda and thus founded the Dadwál sept. His descendant, Datár Chand, wrested the tract round Datárpur, and 12 dependent villages, from a Cháhng *ráni*, founding Datárpur. The next Rájá, Karn Chand, made Janauri his capital, and the third, Ghagi Chand, chose Dholbáha.

tioned the revenue to *ijáradárs* whose exactions compelled the Dadwáls to leave the collection of *batái* in their hands, and at Settlement they only held 12 or 13 of the 32 villages, which had been founded or conquered by them, dependent on Janauri.

The Dadwáls have several *als* or families, whose names are derived from their settlements, such as Janaurach, Dholbáhía, Datárpuría, Fatehpuría, Bhámnowálía, Khangwárach, Narúria, Rámpuría, etc. Datárpur is their chief village, but they have no system of *chhats* and *makáns* More than one member of the family has been killed in action in our service.

Luddu.

Of the second grade the Luddu are found in *talúkas* Una, Jaijon, Bhabaur, Núrpur, and Takhtgarh. The heads of their families are styled Rái, the chief being the Rái of Bhabaur.

Most of the Bet I tract in Núrpur *pargana* appears to have been held in former times by petty Luddu Ráos under the Kángra Rájás, and their descendants still retain the customs of primogeniture and *guzára* or maintenance to younger sons.

The Luddus are Súraj-bansi by descent. About 2,400 years ago, they say, Bhúm Chand a Súraj-bansi Rája in Kángra, and a devotee of Durga or Shakti, had a son Susrám Chand, the Susarma of the Mahábhárat. Having married Duryodhan's daughter, Susrám Chand sided with the Kauravas on the Kurukshetra battlefield and returned daily to Kángra during the fight. One day Bhíma smote Susrám Chand's elephant with his mace and fractured its skull, but Susrám held the sides of the wound together with his feet and so rode it back to Kángra. After the war Susarma fell to fighting with Rája Virata, an ally of the Pándavas, then ruling in Kashmír. In a battle Susarma was surrounded and begged for his life which Virata granted on condition that he performed a *luddi* or jump. Hence the name Laddu or Luddu. The real rise of the clan however appears to date from Khamb Chand, 21st in descent from Bhúm Chand, who attacked Nangal Kalán and its dependencies. He eventually made it his residence and married his son to the daughter of the Basdhawál Rájá of Bhabaur, but seeing its prosperity he killed the Rájá and made it his capital. His son Binne Chand had eight sons. Tradition says that their mother was blind, but contrived to conceal her infirmity from her husband for 22 years. But one day he discovered it, and pleased with her cleverness in concealing it, told her to ask a favour. She begged that although the custom was for the eldest son to succeed, all her sons should succeed; so they were all appointed *tikás* and their (chief) villages became known as *tikas*, they themselves taking the title of *rái*.

The following were the 8 *tikás* in order of precedence:—Bhabaur, Basáli, Nagaur or Sákhapur, Jhandián, Bhalán, Palakwáh, Taba and Nangal Kalán. These bear the title or rank of *rái* and the heads of the eight families salute one another with the salutation of *jai deo*. The two last-named places are now in ruins. Bhabaur has 52 dependent villages, Basáli 42, Nagaur 15, Jhandián 27, Bhalán and Palakwáh 8 each. Younger sons

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get separate villages or shares of villages and pay no *talúkdári*. In other villages a *rái* is paid *talúkdári* at 22 per cent. or 2 *sérs* in the maund of produce. A *rái* is installed and the *tilak* mark applied to his forehead by the Rái of Bhabaur who is the head of the *rái* families and to whom a horse, a shawl and, if means permit, money is presented on the occasion. Until the *tilak* is thus applied the title of *rái* cannot be assumed. The Rái of Bhabaur is similarly installed by the Rájá of Goler or Kángra. The people of the *barádari* villages assemble and offer *nazrs* of one rupee each or more to the *rái* on his installation. This they do of their own initiative as there is no compulsion.

Dod.

The Dods are almost entirely confined to the Bít tract in the Siwáliks, their head being the Rána of Mánaswál*. The Dods are Jadav or Chandr-bansi by origin. Tradition avers that they once fought an enemy with a force 1½ times as numerous as theirs and so became called *Deorha*, whence Dod. The clan once ruled in Orissa, and Deo Chand fought his way thence to Delhi, defeated its rulers the Túrs (Túnwars), and then conquered Jaijon :—

Orísa se charhiya Rájá Deo Chand Baryáhan Tika ae,
Túr Rájá auliyán jo thake fauj rachae,
Túr chhadde nathke jo mil baithe hai,
Dod Garh Maktesar men jo mile cháre tháon,—

'Rájá Deo Chand marched from Orissa. The Túr Rájá collected a large army in order to meet him, but fled before him. The Dods occupied Garh Muktesar and the places round it.'

Thus Deo Chand came to Jaijon and ruled the Doába. His descendant Jaj Chand gave his name to Jaijon. The Dod Rájá was, however, defeated by a Rájá of Jaswán and his four sons separated, one taking Jaijon, the second Kúngrat, the third Manaswál Garhi and the fourth Saroa. Jaijon and Saroa were subsequently lost to the Dods, and after their defeat by Jaswán they sank to the status of *ránás*, losing that of *Rájás*. Of the 22 villages dependent on Kúngrat, none pay *talúkdári* to the *rána* who is a mere co-proprietor in Kúngrat as the family lost its position during the Sikh rule. The Rána of Mánaswál, however, maintained his position under the Sikhs and holds most of the 22 Manaswál villages (Bít = 22) in *jágir*, his brothers holding the rest. Another account runs thus :—

Four leaders of the tribe migrated from Udaipur to Garh Mándal' 1,100 years ago, and thence to Garh Muktasar. Thence Jodh Chand seized Manaswál, expelling Híra the Máhton leader, whose tribe held the tract 40 generations ago. Rána Chácho Chand, the 19th Rána, was attacked by the Katoch ruler, but his brother Tilok Singh (Tillo) defeated him at Mahúdpur in Una, and Tillo's shrine at Bhawáni is reverenced to this day. In Sambat 1741 Rána Jog Chand repelled a Jaswál invasion. Rána Bakht Chand annexed Bhalán, with 12 dependent villages, in Una. His successor, Ratn Chand, repelled a Jaswál army under Bhagwán Singh Sonkhla who was killed, and in whose memory a shrine at Kharáli was erected. A treaty now defined the Jaswál and Dod territories. Under Mián Guláb Singh, regent during Achal Chand's minority, Nádir Sháh is said to have visited the tract and ordered a massacre of the Basáli people, but the Rána

* But the *Manj* Rájputs have a *baiya* in Bít Manaswál, according to Mr. Coldstream in para. 465 I. 5, Punjab Notes and Queries, 1884.

obtained from him a grant of Báthri, then a Jaswál village. Rána Jhagar Chand, however, espoused the Jaswál's cause when they were attacked by Sansár Chand of Kángra in 1804 A. D. and repulsed him. On Ranjít Singh's invasion of the Manaswál plateau the Rána was confirmed in his possessions subject to contingent of 15 horse. The rule of inheritance was primogeniture mitigated by a system of lopping off villages as fiefs for younger sons, many of whose descendants still hold villages, thus reducing the size of the estate.

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Ghorewáha.

The Ghorewáhás hold a *báwáni* or group of 52 villages around Báláchaur in Tahsíl Garhshankar; near Báláchaur they have adhered to Hinduism; further north, in the direction of Garhshankar, they are Musalmáns, but they keep Hindu Brahmins and bards, to whom they give presents at deaths and marriages, and retain various other Hindu customs.*

The Ghorewáhas trace their origin to Hawáha, a son of Rájá Mán of Kot Kurmán (now Udaipur), to whom in Sambat 1130 or 1131 Shaháb-ud-dín Ghori gave as much land as Hawáha and Kachwáha, his brother, could ride round in a day. For a discussion of their ancestry see the Jullundur Gazetteer. His descendants founded 9 *chhat* and 12 *makán* (said to be derived from men of inferior position to those who founded *chhat*), and are also divided into 12 *muhins* named after 12 of the 13 sons of Uttam. The Ghorewáhas also have *tika* villages, *e.g.*, Bhaddi is a *tika* of 12 Ghorewáha villages around it. Another account says the Ghorewáha presented a river horse (*daryái ghora*) to the ruler of the country and obtained the country in *jágír*. Hence their present name.

The *chhat* in this District are four, *viz.*—Garhshankar, Punám, Saroa, and Simli,† all in Tahsíl Garhshankar, the remaining 5 being in the Jullundur District. There are two *makáns*, Samundra and Birámpur, also in this Tahsíl. Their *chaudhrís* at Garhshankar, Báláchaur, Saroa, Bana and Taunsa are well known.

The Ghorewáha Rajputs only avoid marriage in their own *gôt* and with a girl of the same locality (*muhin*). Muhammadan Ghorewáhas have a further restriction in that they will not take brides from a village in which daughters are given in marriage, but intermarriage within the village is not forbidden. The Ghorewáhas of Garshankar and Rahon are said to give daughters to Náru. These and the other *chhats* take brides from but do not give daughters to *makán* villages.

The Jariál Rájputs are found in greatest numbers in the north of Dasúya Tahsíl, principally in the plains around Jandwál.

Manhás.

There are a few Manhás villages in Una The Manhás give their Brahminical *gotra* as Bháradwáj and use it in religious ceremonies. Their Brahmins are Sársuts of the Khajúr or Dogar

* (Purser : Jullundur Settlement Report, page 77, para 36)

† The Simli Ghorewáha do not give daughters to those of Garhshankar, the latter being descendants of the elder (*tika*) brother, Rúp Chand.—Purser, pages 76-7.

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sub-division. They give brides with a dower (*dihej*) to higher septs of Rájpúts, receiving brides with dowers from lower tribes on the other hand.

Bhanots.

The Bhanots occupy a *bárah* or 12 villages immediately north of Garhshankar round Padráwa. It includes Satnáwar Sálempur and Posi. The name is fancifully derived from *ban* because they once dwelt in the *banot* or shadow of the *ban* or forests of the Siwáliks, and they are said to have come from Bhátpur, a village close to that range not now held by them. They appear to have been an *al* of the Nárús.

Bohwa.

The Bohwa Rájputs call themselves Raghú-bansi, and say they came from Jaipur and Jodhpur.

Janjuhás. Bihál.

The Janjuhás are fairly numerous to the north-east of Dasúya.* The Biháls of Badla are said to be an *al* or sub-division of the Janjuha which takes its name from the village of Beata in *tappa* Kamáhi. *Bah* means a settlement, and the Janjuha villages seem often to begin with *Bah*. The Janjuhás say they migrated from Hastinapura to Garh Makhiála in Ráwalpindi or Jhelum, and thence to escape Muhammadan oppression, to Badla, under Rájá Sahj Pál 8th in descent from Rájá Jodh. His son Pahár Singh held 132 villages round Badla. They claim to be Ránás of the Dogars and the head of the family is installed with the common ceremony of the *tika* under a banian tree at Barnár or Bah Ata (though Badla Bar-or Boharwála also claims the honour) amidst the assembled Dogars of Mehr Bhatoli, a village near Badla who present a horse and shawl, while the Bihâls pay a *nazr* of Re. 1 or Rs. 2 each. The present Rána is in the army. Jaikaran says that they give daughters to Dadwáls only, and take them from Barangwáls, Laddús, and Ghorewáhas, who are in the 3rd grade. Dadwáls are in the 1st grade.

Badliál.

The Badliál is another Janjuha sept, deriving their name from Badla the ancient Rájput *tika*. Badla is now in ruins and its *ráná's* family is extinct but the *barádari* has made one of its members their *rána* and presents *nazrána* etc. to him as usual. Still, as he has not been installed or made a *tilakdhári*, his *ránáship* does not count for much.

Náru.

The Nárús say that their ancestor was a Súraj-bansi Rájput of Muttra named Nipál Chand descended from Rájá Rám Chand. He was converted in the time of Mahmúd of Ghazni and took the name of Náru Shah. Náru Shah settled at Máu in Jullundur, whence his son, Ratan Pál, founded Phillaur. Thence were founded the four Náru *parganas* of Hariána, Bajwára, Shám Chaurási, and Ghorewáha in Hoshiárpur, and that of Bahrám in Jullundur. The chief men of these *parganás* are called Rái or Rána : the present

* The Pahri of Kuhi is a branch of the Janjuhás which has taken to *karewa* and so lost status, so that Janjuhás and clans of equal or higher grade do not intermarry with them.

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Rána of Hariána is Rána Muhammad Bakhsh, *saildár*. The Nárus are all Muhammadans, but keep Brahmans of the Básdeo *gôt*.*

Manj, Bhatti and Khokhar.

A few Manj and Bhatti Rájputs are found in different parts of the District, and a cluster of 40 Khokhar villages, called the *Khokharáin*, of which 3 lie in the south-west of Dasúya and the rest in the Kapurthala territory adjoining it. The Manj also have *chhat* and *makán*, but none lie in this District. The Bhatti *chhat* in Hoshiárpur are Zahúra and Salempur Bázdárán in Dasúya Tahsíl. The only Khokhar *chhat* in Hoshiárpur is Táhli. Another is Begowál in Kapurthala.

The marriage customs of the Rájputs have been already described. As a tribe they are proud of their birth and make good soldiers. By the pressure of circumstances they are overcoming their aversion to agriculture, and even Jaswáls and Dadwáls are now to be found who have taken to the plough; and Colonel Montgomery mentions having seen a Náru Rájput, spade in hand and drawers tucked up, turning up the soil of his field which had become covered by sand, a laborious process called *sirna*. They are still, however, very much below the Jats in industry as cultivators and prefer letting their lands to cultivating themselves. Moreover, they are under the great disadvantage of not having the help of their women in out-door work. The whole of the field work must be done by the men, and *jhiwars* (water-carriers) must be employed to draw water for the family and to take the daily

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* The Náru pedigree is thus given:—

Rájá Jasrath.
|
Rájá Rám Chandr.
|
|
|
Rájá Talocha.
|
Nipál Chand (Náru Khán).

Mahmúd of Ghazni conquered the country on both sides of the Sutlej, and placed Talochar in charge of it. After leaving Mau he made Bajwára his capital, but the attacks made on him by the hill chiefs compelled him to invoke Mahmúd's aid, and Pathán troops were sent him who were cantoned along the foot of the Siwáliks and are still settled there. Rána Sihra, Náru Khán's descendant in the 5th generation, returned to Ajudhia, whence Talochar had come, and re-conquered his ancient kingdom, over which he appointed a viceroy. He died on his way back to the Punjab at Sunám. His 3rd descendant, Rána Mal, had 5 sons—Kilcha, Bhojo, Dhuni, Massa and Jassa—who divided the territory. Kilcha got the Hariána *iláqa* with 750 villages, including Nandachaur, Bahrám and Bulhowál, with the title of Tika. Bhoju got Bajwára, Shám, Ahrána, Ajram, Baroti and their dependent villages. Dhuni got the Dhuniát, *i.e.*, Patti, Khanaura, Muna, Badla, Harta, etc. Náru Khán's grandson Baripál had already seized Bhangála, Dasúya, etc., which his descendants still hold.

It is possible that the Rájá Jasrath of this story is the Khokhar chief of that name mentioned on page 15 above. The story in outline is probably true, but the Náru settlement can hardly be as old as Mahmúd of Ghazni. Relics of the old Náru dominion survive in their *chhat* (canopies?) and *makáns*. Chauthála is a Náru *makán*. It was settled from Bunga (in Kapurthala), a *chhat*. The Náru *chhat* are Hariána, with subsidiary *chhat* at Ghorewáha and Nandachaur: Bajwára with Shám Chaurási: Patti with 8 *chhat* and 12 *makán*, including Harta, Dihána, Khanaura, Mithiána, Phuglána, and Muna Kalán in Hoshiárpur: the Dhúniát *makáns*, mainly in the same Tahsíl: Bhúnga *chhat* has *makáns* at Chautala, Mirzapur, Jallowál and Pindori Malhián.

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food out to the fields. Thus the Rájputs must make use of many more village servants than the lower tribes, and must therefore pay away a larger share of the outturn of their fields, while their marriage expenses and general style of living are much higher. The Chauhán are important in the west of the District, holding a *chaurási* or 84 villages, round Shám Chaurási, and another about Zahúra.

The Rájput *Akbari* families of this District are those of Garhshankar (*Ghorewáha*) and Hariána (*Náru*).

It is probable also that a good many persons returned themselves as Pathániás, Jaswáls, and Dadwáls, who are not entitled to the distinction. There are comparatively low class Rájputs, called Jasiál and Dadiál, which may have been confounded with Jaswál and Dadwál.

By *gôt* the Brahmins understand the Brahminical *gôtra* with which individual names often appear to be connected, the *al* being the natural or genealogical sept. The Brahmins are almost entirely of the Sársut *muhin*, or branch, which is admittedly inferior to the Gaur. According to one account this *muhin* is divided into *gôts* or *als*, such as Dube, Básdeva, Sri, Datt, Atwári, Thanik (around Bharwáin), Kális, etc. Another account describes the Sársut branch as a *qaum*, divided into *sáts*, a *sát* being often further subdivided into *als*, *e.g.*, the Thanik *sát* is divided in 8 *als*, *viz.*—

Bhuklia from Bhukal village.	Chalálu from Chaláli village.
Dhelwán from Dhelu village.	Banbasia from Ban Basera village.
Pandore from Pandokri village.	Kahol from Mawa Kaholan village.

The Samnol *sát* has 6 *als*—

Sarsaniya from Sarsan village.

Dhunkiál from Dhuki village.

Talawál from a *tilla* on which it settled.

Jhobe from Jhobera village.

Handu, because they used earthern *hándís* as eating vessels.

Chaudhri, who were officials in the Rájási times.

Similarly the Kália *sát* has an *al* called Muchál from Muchlu.

The Sársuts of Khad in Tahsíl Una are of the Datt *al* and intermarry only with the Chibbar, Mohan, Lál, Bali, Bhambi and Baid *als*, avoiding in marriage only their own and the mother's *gôt*. The Datt consider themselves higher than the *Pádhás*, and the five *als* in question are apparently not *Pádhás*, but in practice they have begun to marry in lower *gôts*. These *als* correspond to those of the Muhiál Brahmins of the north west Punjab, but the name Muhiál does not appear to be used in this District.

Brahmins.

The Brahmins are extensive land-owners in the hills, especially in *talúkas* Jandbári, Amb, Pámra, Lohára, Dharui, Panjál, and Talhatti. They are not numerous in the plains, except as traders in the towns; but they own a few villages on the south-west face of the Siwáliks. They labour under many of the Rájput disadvantages, being unable to use their women in field work, etc. As cultivators they are not very good; but there are very few land-owning Brahmins now left to whom the stigma of being *halbáh* (ploughman) cannot be applied. As traders they are almost as numerous and as sharp as Khatrís. In the Census of 1901, 86,497 Brahmins were returned, all of whom were Hindus.

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Brahmins.

The Brahmin groups in this District are thus classified by one writer—

I. The Uttam or superior which comprises the Sársut, the Kángra Rainás, etc.

II. The Madham or middle group which is subdivided into the Achárj as Maha Brahmins (who are either Sársut or Gaur by race) and the Gujráti, also called Vedwa or Biás. The function of the Achárj is to accept gifts from other Hindus within a certain period after a death. Funeral gifts made by them go to a Par Achárj. Similarly, the Gujrátís are subdivided into Udich and Niáti, of whom the latter perform funeral ceremonies for other Gujrátís.

A third sub-group of the Madham is the Bháts or bards who are usually styled Ráes.

III. The Kanisht, junior or inferior Brahmans, have three sub-groups, (*i*) the Dak or Dakaut (called Bojhru in Kángra) who accept all gifts taken by Gujrátís, and more especially beg for oil on Saturdays: (*ii*) the Bhátra or Madho Brahmans, who also accept all gifts and live by begging, especially at eclipses: and (*iii*) the Bázigars who live by begging and acting, yet wear the sacred thread and call themselves Kálías. The Dakaut are descended from one Dak, a Brahmin, who espoused a Jatni, Bhad by name, and the Bhátrás from Nal Mádhava Mal, a musician of Vikramáditya's time, and Kámkandala, a dancing girl, *i.e.*, these two classes are of impure descent and disreputable occupation.*

Khatrís.

The great majority of the Khatrís in this District are money-lenders or traders; very few are land-owners, except by recent purchase. Some Khatri villages, however, are to be found in *talúka* Jandbári, and there is a cluster of them near Hájípur in Dasúya. As a race they are extremely thrifty, and may be depended upon to make the most of money. They are also the principal recipients of Government education, and many enter Government service of all kinds, except the army. The following are a few of the common sayings relating to this tribe:—

Je Khakha sirkhe pawe, ta bhi Khakha khat liáwe, 'If a Khatri puts ashes on his head, he is sure to extract profit from it.'

Or again, in conjunction with other tribes:—

Rajia Jat uthawe kal, rajia mainhan na bagda hal,
Rajia Khatri jawe tal, rajia Bahman painda gal.

'When a Jat is well off he makes a noise, When a buffalo is fat he refuses to plough.	When a Khatri is well off he still cringes. When a Brahmin is well off he is ready to quarrel.'

At the Census 19,810 Khatrís were shown as Hindus, and 844 as Sikhs.

*The Brahmin owners of Santokhgarh are descended from the servants of one Gurdit Singh, who founded the village in A.D. 1759. Some are called *lángrís* and are said to be the descendants of his cooks.

CHAP. I, C.
Tribes, castes and leading families.
Bhábrás.

The Bhábrás are by religion a Jain community and their tenets will be noticed below under Religion. As a caste they have two groups each comprising various *gôts*:—

GROUP I.—OSWAL.	GROUP II.—KHANDERWALS.
Gôts.	*Gôts.*
Bhabu.	Bhaunsa.
Nahar.	Sethi.
Gadhia.	Seoni.
Mahmia.	Bhangeri.
Duggar.	
Liga.	
Lohra.	
Seoni.	
Tattar.	
Barar.	
Ranke.	
Karnatak.	
Baid.	
Bhaudari.	
Chatar.	

The Oswál came originally from Osia in Jaipur, the Khanderwál from Khandela in Jodhpur. As to the origin of the *gôt* names, Maimia or Mahmia is derived from Mahni, the town in Rohtak, and was originally called Dhariwah. Seoni (which occurs in both the groups) is a Khatri clan. The Liga (who perform the *mundan* at home) come from Sultánpur in Kapurthala. The Nahar or lions once drank the milk of a lioness and hail from Jaipur. The Gadia are called Churria in Rájputána. Most Bhábrás cut their boy's hair for the first time at Dadi Kothi, their temple near Jaijon. Most of the Hoshiárpur Bhábrás are Oswáls of Bhabu and Nahar *gôts*. The ***Prashnotra***, a Jain work, contains the following passages:—

1. "In Márwár Prince Utpa Kumár, son of Srípúj and grandson of Bhímsain, Rájá of Bhilmál, migrated with his minister Ohad and 18,000 families to a place 20 *kos* north of Jodhpur. Here he founded the town of Upkeshpattan. Ratanprabhu Súri, a Jain preacher, converted 125,000 inhabitants of that town to Jainism and established 18 *gotras* of them. (Here follow the names of those *gotras*). These 18 *gotras*, being all Jainis, began to intermarry and eat amongst themselves. The members of some of these *gotras* were Rájputs, some Brahmins, and some Banias. These constituted the Oswál Bans" (pages 18, 19, and 12).

2. "In the neighbourhood of Jaipur is a village known as Khandela. In the year 643 Bír Sammal Jainsain, a Jain preacher, converted 82 villages of Rájputs and 2 of goldsmiths to Jainism, and instituted 84 *gotras* of them. In Jaipur and other cities they are all known as Khandelwál *banias* or Saráogís" (page 21).

3. "All the castes professing the Jain religion in the present times were formed by Achàryas (preachers) in the period between

75 years after Mahábír and Sammat 1875 Bikrami. Before this all the four castes professed the Jain Dharama. The castes of this time did not exist then" (page 22).

CHAP. I, C. Tribes, castes, and leading families. Bhábrás.

4. "Several castes were united into one to form the Oswáls" (page 24).

The Bhábrás employ Brahmins on social occasions, at weddings and funerals. The Khanderwáls alone appear to wear the *Janeo.*

Gújars.

Gújars are found in the alluvial lands of the Beas and in the Siwáliks. In the latter they are in some places proprietors, in some tenants. But wherever they are there is sure to be grazing for their numerous flocks and herds. Most of them profess the Muhammadan religion, but there is a number of Hindu Gújars found in the Una Tahsíl in the outskirts of the Siwáliks. In the Kandi villages in the neighbourhood of the towns Gújars are the principal purveyors of wood, grass, milk and *ghi;* and every day strings of men and women may be seen coming down to the towns with them on their heads for sale. Some Gújars will not allow their women to go into the towns with milk, and they look upon themselves as superior to those who allow this, and will not give them their daughters in marriage.

There is a *dhái gôt* of Gújars, Kasána, Gursi and Barkat, but there is no restriction of marriage within these *gôts*; a Gújar can marry within his own *gôt* or in any other. Other chief *gôts* in this District are Chechi, Bhumbhe, Bajár and Chauhán. There are said to be in all 84. The chief Gújar family is that of Ahmad Husain, *zaildár* of Nangal, who receives a *talúkdári* of 5 per cent. from the 12 villages of Nangal, Ahiána Kalán, Chaunta, Chhaja, Bajrúr, Sarai, Bháowál, Mádhopur, Paháron, Dahirpur, Batárle and Ahiána Khurd in Tahsíl Una. His brother owns half this *talúkdári*, but the eldest male of the eldest branch is called *tika*, and this title has descended to Ahmad Husain from his father and grandfather. At weddings he receives a rupee as *nazr*, provided he attends, and this is presented by Gújars of his family in this Tahsíl and in the Ambála and Ludhiána Districts.

The Gújar women are famous wet-nurses, and dwellers in towns frequently put out children to nurse with them for a year or more; the plan is a cheap one, and the children grow up strong and healthy. It is also common for Gújars to keep the cows and buffaloes of merchants, the proceeds from the sale of the produce being divided. The Gújars of the hills are hardy and fairly industrious. Their houses always look neat and clean, and their numerous flocks and herds supply plentiful manure. In alluvial villages on the Beas they are poor cultivators, and subsist principally on their cattle, and on what they can make from cattle-stealing. Gújars are taking largely to Government service, in which they do very well.

CHAP. I, C.

Tribes, castes and leading families.

Patháns.

The Patháns are evidently the descendants of colonists located by the Afghán conquerors of India. Most of their villages, which originated in small brick fortifications, lie in a long line stretching from near Hariána southwards to the border of Garhshankar Tahsíl, at a distance of 4 or 5 miles from the Siwáliks; they were thus located to resist raids from the hills at a time when the plains alone had been conquered. Again, another cluster of Pathán villages is found at Tánda and Miáni, undoubtedly to guard the Srígovindpur ferry on the Beas. The Patháns are proud and do not make good cultivators. Most of their villages in Hoshiárpur have fine mango groves, but many have been cut down to pay their debts. The principal families are the Surkhís of Jahánkhelán in Hoshiárpur, the Bakhtiárs of Urmur, the Ghilzais of Ghilzián, and the Mohmands of Tánda and Miáni. The latter also contains Ghilzais, Khalíls, Hassanzais, Músakhels and Kheshgís. Like Sayads, they avoid widow re-marriage, and Hindu rites have crept into their marriage ceremonies.

The Lodi, Surkhi, Báhi, and Loháni each claim to have held a *bárah*, but none have the 12 villages complete.*

Mahtons.

Mr. Kensington, in his Assessment Report of the Garhshankar Tahsíl, writes regarding the Mahtons:—

"Ethnologically the most interesting of the people are the Mahtons who were originally Rájputs, but have long since degraded in the social scale, owing to their custom of making *karewa* marriages with widows. They hold a cluster* of important villages in the extreme north-west of the Tahsíl, and from their isolated social position have a strongly marked individuality, which makes them at once the most interesting and the most troublesome people to deal with. As farmers they are unsurpassed; and, as they have at the same time given up the traditions of extravagant living by which their Rájput ancestors are still hampered, their villages are now most prosperous. At the same time this very prosperity has caused them to increase at an abnormal rate, while their unfortunate inability to live in harmony together has driven them to subdivide their land to an extent unknown among other castes. How minute this subdivision is may be realised from the fact that, while 4 per cent. only of the Tahsíl is in their hands, they own 13 per cent. of the holdings."

Practically the whole of the Mahton villages lie in a cluster† in the north-west of the Garhshankar Tahsíl and in the adjoining Kapurthala territory. There are only one or two villages in other parts of the District. The subdivision of their lands is so minute that sometimes there is not room for more than two or three furrows of a plough in their long narrow fields. They are small of stature, of quite remarkable personal ugliness, and very quarrelsome and litigious. They are great cultivators of the melon, and when ripe they subsist almost entirely upon it, even cooking and eating the seeds.

The Mahtons claim to be Rájput Mahtas and are now enlisted as 'Rájput Mahta Sikhs.' Their *gôts* are mostly named

* 588 III, 3, 2, Punjab Notes and Queries.

465 I, Punjab Notes and Queries.

† The Tiach *gôt* appear to have once held a *bárah*, *viz.*, Dándián, Jalera, Narur (in Kapurthala), Thandal and Bhám (in Garhshankar); Mayopatti, Kukowál, Badon, Nangal, Ajnoha, †Nadálon, Panjaur, and Pánchhat (in Hoshiápur). They now hold only the last eight. A fuller account of the tribe will be found in the Jullundur Gazetteer, page 26.

after Rájput septs and each *gôt* has a *sati* of its own called *dádi* or grandmother, to whose memory a particular spot is held sacred :—

Gôt.	Village *Sati*.*	Place of the *Sati*.
...	Chinhun ...	Banga (in Jullundur).
Chauhán ...	*Maha sati* ...	In their respective villages.
Jaswál ...	" ...	Banga (in Jullundur).
Bhatti ...	" ...	Banga (in Jullundur).
Dad ...	Sukral *sati* ...	...
Kharwande.		
Chandla.		
Tuni ...	*Maha satt* ...	In their respective villages.
Ajuhe.		
Bhadiár ...	Found in Jullundur.	
Gheda ...	Found in Jullundur.	
Khuttan ...	Found in Jullundur.	

Sepi.	*Village.*
Manhás ...	Paldi.

Punwár, have a *sati* Chinhun at Banga.
Sároe, worship Bábá Bála, whose shrine is at Chukhiára in Jullundur : have also a *sati* in the Khatri Qánúngos' building at Garhshankar.
Karod, of the Ajuha *gôt*, migrated from Khanián in Nábha.
Thandal, of Thandal.
Pur.
Manj, with an *al* called Ghaind, which holds Thákurwál in Mahilpur *thána*.
Marahtta, immigrants from the Dakkhan ; an *al*, Bhúlúre ('holders by force'), holds Binjon which it wrested from a Jat in the time of Aurangzeb.
Jaswál, of Bhám : claim immunity from snake-bite.

The members of the *gôt* visit the place of their *sati* every year during the *naurátrás*, dig a little earth from it and throw it away a short distance off. The *sati* is also propitiated at weddings, the bridegroom going to the *dádi's* place, if in his village, tendering her respect and offering a rupee and a piece of cloth which are given to her *parohit*. If the *sati's* place is not in the village a *chauk* is made and the ceremony observed in the bridegroom's own house. When the bride is brought home the ceremony is repeated, the bride accompanying the bridegroom to the place with her *chádar* knotted to his.

The Manhás and Saroe have no *satis*, but worship Bába Matía (*lit.* the ancestor who was buried alive) and Bába Bála instead.

Another curious ceremony is observed at Mahton weddings. It is apparently a relic of *swyambara* marriage. When the bridegroom brings home his bride he walks with a reed, on which are seven discs made of ears of corn, on his shoulder. The legend runs that Dhol, a brother of Rájá Jagdeo, who was a Mahton, was a powerful man and used to plant his spear in his brother's court whenever he came to see him. Fearing lest Dhol should oust him from his throne Jagdeo asked his *wazír's* advice, and the latter counselled him to place seven iron plates under the carpet of the court, but Dhol thrust his spear through them all

*NOTE.—Clearly all the names of the *satis* except Chinhun have been forgotten. *Mahasati* simply means 'great or elder *sati*.'

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Tribes, castes and leading families.

and planted it as usual. Jagdeo and his *wazir*, ashamed at the failure of this device, craved Dhol's forgiveness, and so the seven discs are pierced with a reed to this day.

Mahtons do not churn milk on the *ashtami* (8th) or *amáwas* (middle) of the month, but use it uncooked or made into curds. The *ashtami* is sacred to Durga and the *amáwas* to ancestors, *pitrás*. The first and ten successive days' milk of a cow or buffalo is termed *bohli* and is not consumed by the man who milks the animal. Sukráls will not drink water from wells in Garhshankar because they founded that town and were driven out of it by the Ghorewáha Rájputs. For a similar reason the Powárs will not drink from wells in Hihun in Júllundur. Chauháns and Jaswáls will not kill a snake, because Gugga to whom snakes are sacred was a Chauhán Rájput.

Kanets.

The Kanets have much the same origin as the Mahtons, that is, they are said to have degenerated from the Rájput caste by adopting widow marriage. They are comparatively few and are only found in the Jandbári *talúka*, where they divide the ownership of the land with the Brahmins. They are fairly industrious and prosperous, but still retain many of their Rájput ideas, and are not therefore very good farmers. Owing doubtless to their proximity to Anandpur many of them are Sikhs.

Aráins and Sainís.

The Aráins and Sainís have apparently the same origin, the former being Muhammadans, the latter Hindus. They are the great market gardeners, and there are few towns or large villages where they are not found cultivating small plots in the rich manured lands, which they irrigate by means of *kacha* wells with the *dhingli* or lever apparatus. There are also several strong village communities of these tribes. Aráin villages lie in some numbers in the neighbourhood of Dasúya, where the tribe is said to be autochthonous; and there are some thriving villages of Sainís near Tánda, also between Hariána and Hoshiárpur. They are most industrious and careful cultivators, and where they take to ordinary farming in place of market gardening, are equal in intelligence and industry to Jats and Mahtons. Sainís have the same minute subdivision of land as the Mahtons. Some good stories are told of the thrifty Sainís. A Saini of Munak was returning home one November evening with a bundle of rice on his head; his path lay across the *chhamb*, in which he got bogged; he had the alternative of putting his bundle down and extricating himself, or waiting till some one came to help him out. But if he took the former alternative the rice would be spoilt, so he decided to take the latter, and spent the cold November night in the bog until extricated next morning. The family is called *khubán* (or bogged) to this day. Again, a Saini widow woman, who owns land on a public road, has lately started a small guest-house, where she entertains carriers who stop for the night with their cattle or donkeys, and having supplied food to the men, appropriates the manure of the cattle for her fields. But her hospitality is given with discrimination: a foot-passenger who has no animals to supply manure goes supperless to bed.

Awáns.

The Awáns inhabit the high level plain near Mukerián, where they hold a *bárah*, and are found scarcely anywhere else in the District. They are indolent and poor cultivators and a good deal in debt. All profess the Muhammadan religion.

Dogars.

The Dogars are almost entirely Muhammadans. They own a cluster of villages near the Awáns, in the Dasúya Tahsíl, between the end of the Siwálik Range and the town of Dasúya. In general character they resemble Awáns, but are perhaps rather better cultivators. They are given to stealing cattle. The Dogars of the tract about Datárpur are said to be Hindu Rájputs by origin and to have been expelled from their homes by the Rájá of Jammu.

Báhtís and Cháhngs.

The Báhtís and Cháhngs are found chiefly in the hills, and are the same as the Ghirths of Kángra. They are a quiet, inoffensive people, diligent, and well thought of as cultivators. They own some villages in the Dasúya hills, but are generally found as tenants. They are in the hills equivalent as cultivators to the Sainís in the plains.

Lobánas.

The Lobánas say they came from the direction of the modern United Provinces of Agra and Oudh. Their Brahmins are the Nárad Brahmins of Nawashahr. They have 11 *gôts* and in marriage avoid only two *gôts*, one's own and the mother's. They also allow *karewa*, the younger brother of the husband having the first claim to the widow, then the elder brother, and then any outsider. By origin they claim to be Gaur Brahmins who took to carrying as a trade, and they profess to wear the *janeo*. Marriage is by the *phera* rite. The Lobánas hold 21 villages in Tahsíl Dasúya.

Mr. Coldstream noted a curious custom among the Lobánas. A bride is not brought home by her husband until she has borne a child in her father's house.*

Kaláls.

The Kaláls, though sometimes looked down upon as a low caste, are very intelligent, energetic, and enterprising. They are often wealthy, and numbers of them have lately been railway contractors in Uganda. They may have been originally a collection of heterogeneous elements formed in the disturbed Sikh times. Folk-etymology derives the name from *kái lál* or 'several sons' referring to the idea that they are the offspring of left-handed unions amongst various tribes.

Telís.

The *gôts* in Garhshankar are said to be :—Bargújar, Dhol, Bains, Túr Mohanás, Náru, Ghorewáha, Khokhar, Kangiára, Gláchi, Thande, Mandal, Kont, Dongra, Khalchi, Alwa, Arwa, Basránwa, Kúrái, Thathála, Pathán Phular, Ban, Talím, Janjúha, Harar, Chikána, Sihal, Mahri, Rájpál, and the '*chaukára*' group which comprises the Chuhhain, Phasin, Balim and Jindan *gôts*, who spend four times as much as the others at weddings and funerals and have thus earned the title of *chaukára* for themselves. In Una there are said to be the following *gôts* :—Bhalora, Siál, Khokhar, Káith, Sidhu, Gore, Harar, Kont, Sadet, and Janjúha (Khokhar) and Bhutta. The Telís in this District are all Muhammadans

* Punjab Notes and Queries, Volume III, § 538.

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Telís.

claiming descent from Bába Hassu the first man to press oil, whose shrine is at Lahore. He is invoked with Luqmán, the great philosopher who is reverenced by all the occupational castes, when oil-seeds are put in a press in the following words :—

Bismillah-ur-rahmán-ur-rahím Luqmán hakím hikmat de Bádsháh Bába Hassu phir phir kassu Sháh Daula Daryái Charkh chale tán rozi ái. Teli din din kala sawai.† *I. e*, 'in the name of God, the merciful, the compassionate, the sage Luqmán (Æsop), who is the crown of wisdom ; Bába Hassu may'st thou for ever press oil, and (also) Shah Daula, Daryái ; (of the river). When the oil press is at work, means of sustenance are gained. May the Teli increase daily in prosperity.'

The Telís' musicians also have a saying:

Ghání Pái Bábe Míne
Roshan hoiá wich Madíne,

i.e, 'the oil-press was instituted by Bába Mína, who saw the light in Madína.' Bába Mína is said to be a son of Hassu and to have had four sons, Takht, Bakht, Rakht, and Sakht. The Telís' occupations are carding cotton, oil-pressing, and working flour-mills. Others sell vegetables and act as messengers, but these pursuits are looked down upon, and they cannot intermarry with the oil-pressers or millers. Some also act as carriers: these are called Ladnia. Towards the Himálayas the Muhammadan Telís only work at oil-pressing, the Surerás following the other pursuits carried on by them in the plains, while in Mandi the Bhanjra is the oil-presser.

Harnís.

The Harnís are principally located in Rájdhán, Gidarpind, (a hamlet in Zahúra), Dargáheri, and Ghul in Tahsíl Dasúya and Shekhupur in Hoshiárpur.

Leading families.

The principal persons of note in the District are—

(1) Rájá Ragnáth Singh, Jaswál.
(2) The Bedi of Una.
(3) The Sodhís of Anandpur.
(4) The Rái of Bhabaur.
(5) The Rána of Manaswál.
(6) Sardár Narindar Singh, Káthgarh.
(7) Sardár Harnám Singh, Mukerián.
(8) Mián Udham Singh of Pirthipur.

Ragnáth Singh, Jaswál.

Rájá Ragnáth Singh, Jaswál, belongs to a branch of the house of Kángra which established an independent principality at Rájpúra in the 13th century. In 1815 Rájá Umed Singh was compelled by Ranjít Singh to surrender his rights, and reduced to the position of a Jágírdár of 21 villages in the Jaswán Dún. His rebellion against the British Government in 1848 has been described in Section B. He was deported to Kumáun, where both he and his son Jai Singh died; Ran Singh, son of Jai Singh, was allowed by the Government to reside in Jammu, the Maháraja having given his daughter in marriage to his son, Ragnáth Singh. He was afterwards allowed to return to Amb, where he died in 1892.

† The waxing of the digit of the moon. *Sawái* (1¼) = increase. Hence *kala sawái* means 'increase of prosperity.'

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In 1877, on the occasion of the Imperial Assemblage, the Governor-General, acceding to the request of the Mahárájá, restored to Ragnáth Singh the *jágír* originally held by Rájá Umed Singh. This *jágír* consists of the 21 villages in the Una Tahsíl shown in the margin, and besides these he has obtained in proprietary right revenue-free the garden at Amb, which originally belonged to the family, and the old palace at Rájpúra, where the Rájá now resides. Ragnáth Singh is *zaildár* of Amb.

1. Panjawar.	13. Samnal.
2. Pandogha.	14. Singha or Surkála.
3. Daulatpur.	15. Kuthar.
4. Ispur.	16. Goindpur Tarf Bula.
5. Khad.	17. Goindpur Tarf Jai Chand.
6. Guglahr.	18. Lalahri.
7. Bhadauri.	19. Babharn or Gangruhi.
8. Ladoli.	20. Akhrot.
9. Nagnauli.	21. Chutehr Behr.
10. Bitan.	
11. Jatoli Haroli.	
12. Dharmpur.	

Bedi Suján Singh of Una.

Bedi Suján Singh of Una is a descendant of Guru Nának and his spiritual representative in the country between the Sutlej and the Beas. Kalá Dhári (the great-great-grandfather of the present Bedi), having disciples at Una, migrated there from Dera Bába Nának, and received a grant of 72 *ghumáos* from the Jaswál Rájá, Rám Singh. His grandson, Sáhib Singh, was a man of great influence among the Sikhs; his chief exploits were the religious wars against the Afgháns of Máler Kotla in 1794 and the Rájpúts of Ráikot in 1798.

In Sambat 1860, Rája Umed Singh gave to Sáhib Singh the whole of the Una *talúka*, a grant confirmed by Ranjít Singh in Sambat 1872; about the same time he received the Núrpur *talúka* from Sardár Budh Singh. He died in Sambat 1891 (A.D. 1834), and was succeeded by Bikrama Singh, to whom Mahárája Sher Singh gave the Talhatti *talúka* in Sambat 1898. Bedi Bikrama Singh's *jágírs* were found, on annexation, to amount to Rs. 86,813 per annum; of this Rs. 21,212 per annum was confirmed to him for life, and the village of Una, his residence, in perpetuity, but the offer was indignantly refused by him. Subsequently, on the Bedi falling into grave suspicion of disloyalty, the reduced offer of a pension of Rs. 12,000 was made, which was similarly rejected. Then came the local rebellion of 1848 which has been already described in Section B. For his share in this revolt Bikrama Singh's possessions were declared forfeited, but he himself was allowed to live at Amritsar on a pension of Rs. 2,000 per annum.

Bedi Bikrama Singh died at Amritsar, and his son Súrat Singh, having died, the second son, Suján Singh, has succeeded to the inheritance of this celebrated family. Suján Singh's case was reconsidered in 1883, and he was granted a *jágír* of Rs. 2,484 in the villages of Arniála Lál Singh and Una. His *muáfi* lands and gardens yield an income of about Rs. 500 per annum, and he owns 670 *ghumáos* in Tahsíl Una. Bedi Suján Singh is an Honorary Magistrate, President of the Una Municipal Committee, and a Viceregal Darbári.

The Sodhís of Anandpur.

The Sodhís of Anandpur are Audh Khatri Sodhís. They, in common with the Sodhís of Kartárpur, are descended from Rám Dás, third son of Guru Arjan, while the Sodhís of Ferozepore,

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Patiála and elsewhere are mostly descended from the second son, Prithi Chand.

Anandpur was founded by Guláb Rái, first cousin to Govind Singh, the 10th Guru; from his brother Shám Chand's four sons, Nahr Singh, Udái Singh, Khem Singh, and Chur Singh, are descended the Anandpur Sodhís in four branches, the Bari, Dúsri, Tísri and Chauthi Sarkárs, all of which receive pensions from Government. The representative of the Bari Sarkár is Rám Naráin, Honorary Magistrate and Civil Judge. He has married a daughter of Bába Khem Singh of Ráwalpindi. Pension Rs. 2,400. He shares with his uncle Narindar Singh a *jágír* of Rs. 10,000 in Patiála and holds a *jágír* of Rs. 475 in Farídkot. The income of the Anandpur Sodhís is largely derived from offerings at various shrines.

Rái Híra Chand of Bhabaur.

Rái Híra Chand, son of Ratan Chand, of Bhabaur, a Rájput, living at Bangarh, Tahsíl Una, is a Luddu Rájput and head of the eight branches, whose history has been given above on page 49. He enjoys a *jágír* of Rs. 739 in Tahsíl Una and with his brother, Mangal Singh, has ownership rights in 3,500 *ghumáos* in that Tahsíl. He is a Provincial Darbári, and a *zaildár*, and the present Rájá of Goler is his sister's son.

Rána Lehna Singh of Manaswál.

The Ránás of Manaswál are Dod Rájputs, and inhabit a quite unique tract of country called Bít Manaswál, a flat table-land in the Síwálik Range opposite Garhshankar. The earliest knowledge we have of this family shows it in the position of tributary to the Jaswál Rájá, receiving half the Government revenue and remitting half, but they appear to have become independent of the Jaswáls in later times (see page 50 *supra*). The present Ráná has 5 sons. Many members of the family are in military service.

Ranjít Singh afterwards confirmed the Rájá's half on condition of his furnishing a contingent of 15 *sowárs*. The British Government confirmed the *jágír* in 8 villages, half to descend to lineal heirs (male) in perpetuity. The present Ráná, who succeeded his brother in 1881, enjoys a *jágír* of Rs. 2,169 in the following villages:—Sekhowál, Tibba, Haibowál, Maira, Kot, Majári, Mahudpur, and Nainwán. He owns 7,500 *ghumáos* in Garhshankar Tahsíl and the village of Manaswál 2,000 *ghumáos*. He is a Viceregal Darbári. He is entitled to the salutation of *jai deo*, as member of a royal Rájput clan, and the *jágír* descends by primogeniture.

Of the same *gôt* with the Ránás of Manaswál are the Ránás of Kungrat in the neighbouring table-land, which is also called Bít, but lies in Tahsíl Una. This family is of very small importance, the present Ráná, Khán Chand, being merely a respectable *zamíndár*, enjoying a *sufed poshi* allowance of Rs. 150.

Sardár Narindar Singh of Káthgarh.

Jhanda Singh, the great-great-grandfather of Narindar Singh, first came to the Doáb about Sambat 1816 (A.D. 1759), and appropriated some parts of the Garhshankar Tahsíl. His grand-

NOTE.—For a detailed account of these families see "Massy's Chiefs of the Punjab" and "Griffin's Punjab Chiefs" as corrected in the appendix of 1899.

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Tribes, castes and leading families.

son, Khushál Singh, rose to considerable power, and was related by marriage to Sardár Lehna Singh, Majíthia. Khushál Singh was, however, very unpopular in the tract over which he ruled, and died soon after the British annexation in 1854, a victim to intemperance, leaving two sons, minors, of whom only the elder, Rájindar Singh, survived.

His sons, Sardárs Narindar Singh, also known as Bakhtáwar Singh, Mahindar Singh and Gajindar Singh, are at present at the Aitchison College and the estate is under the Court of Wards. They enjoys a *jágír* of the villages shown in the margin, besides plots of land revenue-free in some other villages.

Tahsíl Garhshankar—
Chahal.
Lohgarh.
Sobhuwál.

Tahsíl Hoshiárpur—
Bassi Kalán.
Saido Patti.
Shamaspur.
Baríkián Tatoran.

Sardár Harnám Singh of Mukerián.

The rise of this family dates from the supremacy of the Kanhya *misl*. Ruldu Rám, father of Sardár Búr Singh, a Kahár by caste, was a faithful servant to Mái Sada Kaur, widow of Ranjít Singh's father-in-law Gurbakhsh Singh, and accompanied her both in prosperity and adversity. When Ruldu Rám retired from active service his sons succeeded him, and the two eldest, Búr Singh and Budh Singh, were for some time in charge of Sháhzáda Sher Singh. When Sher Singh, after coming to the throne, was assassinated, Budh Singh was slain with him and Búr Singh wounded; afterwards Búr Singh held offices of trust under the British authorities, when it was thought advisable to confine the Ráni Jindán at Shekhúpura, and the youthful Mahárája Dalíp Singh was sent to Farrukhábád. His brother, Sudh Singh, was a commander of troops under the Sikh Government, and afterwards, with his brothers, Nidhán Singh and Mián Singh, did good service in the Mutiny. The descendants of Búr Singh, Sudh Singh and Nidhán Singh hold *jágírs* in the Gurdáspur District. Harnám Singh is the grandson of Búr Singh, and is a Sub-Registrar and President of the Municipal Committee of Mukerián.

Mián Udham Singh of Pirthipur.

Mián Udham Singh of Pirthipur is a Dadwál Rájput, and, like the Bhabaur family, traces his descent from Bhúm Chand. The family as a separate branch was founded by Sri Dáta, one of the descendants of Gani Chand, who established the kingdom of Goler. Sri Dáta founded the small Rájput State of Datárpur in Tahsíl Dasúya which had an independent existence until the coming of Ranjít Singh.

Jagat Chand, father of Mián Udham Singh, joined in the rebellion of 1848 and was transported to Almora. Udham Singh lives at Pirthipur and has a pension of Rs. 600 per annum. He is a Provincial Darbári.

Minor families.

Among the families of minor note may be mentioned the following Sikh Jágírdárs:—

The Sardárs of Ghorewáha in Dasúya.

The Sardárs of Sús and Pathrálián in Hoshiárpur.

The Sardárs of Bachhauri in Garhshankar.

RELIGIONS.

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Religions.

The bulk of the population is by religion Hindu. In the plains the Jats are mainly Hindus, the Sainís being almost all Hindus and the Mahtons chiefly Hindus, so that the Muhammadans are distinctly in a minority throughout the District, and in the hills the people are almost exclusively Hindus, though many of the Gujars are Muhammadans. The distribution of the population according to religion by Tahsíls may be thus described :—

In Tahsíl Una the Hindus preponderate in a marked degree. In the north of Tahsíl Dasúya, *i.e.*, in the hills and in the plain on the Kángra border, the people are Hindus, but in the centre and along the Beas Muhammadans predominate, and in the south-east they are numerically equal to the Hindus: in the Hoshiárpur and Garhshankar Tahsíls the villages of the *kandi* or low hills of the Siwálik Range is held by Hindu Rájputs and Brahmins, and by Muhammadan Gujars, with a line of Muhammadan Pathán settlements running parallel to the Siwálik, in Tahsíl Hoshiárpur, while in the rest of this Tahsíl the numbers in each religion are about the same. In Tahsíl Garhshankar Sikh Jats and Hindu Mahtons hold the northern part of the plain, Muhammadans predominating in its centre and Hindus in its southern portion, while on the Sutlej the villages are nearly all held by Muhammadans. Thus the only Tahsíl in which the Muhammadans are nearly equal in numbers to the Hindus is that of Dasúya.

Hindus and their sects.

Hindus are both *Vaishnavás* and *Shaivás*, but in the rural areas these orthodox sects are little recognised. It is probable that most Rájputs and Banyás follow the worship of Shiv chiefly, but perhaps the Vaishnavás preponderate throughout the whole body of Hindus in the District. A large proportion of the Hindus are devoted to the worship of the goddess *Devi;* particularly are the women addicted to this, and the people of the hilly tracts. The devotees of *Devi* or *Durga* are called *Shaktak.* The worship of saints, such as Sakhi Sarwar or Sultán, and of the hero Gugga, the superstitious cult of the tutelary deities of the hills, the *Sidhs*, *Kála Bír*, *Náhar Singh*, and the Fairies, are more commonly observed by the country folk than the ordinary observances of Hinduism. For instance, a Sahota Jat described himself by religion as a *sevak* of Guru Thákur Dás: his whole religious observance consisting in a yearly visit to his shrine after the spring harvest with an offering of grain. *Dharmsálás* are shrines containing the idols of one or more divinities. They are presided over by a *mahant* and *chelás*, or pupils, who are generally Brahmins. The *dharmsála* at Hájipur (to take an instance) is presided over by Grihista Brahmins who are *Vaishnava Brahmacháris.* They bathe the idols with water containing *tulsi* leaves; a little of this is sprinkled on the worshippers and a little placed in the palms of the hands to be drunk. Worship consists of obeisance (*matha tekna*) and offerings (*charháwa* or *suhna*), and is performed by *zamíndárs* annually after the spring harvest.

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Religions.

A *thákurdwára* is presided over by Bairágís ; that at *dharmsál* contains the idols of Rám Chandra and others. The *páth* is a recitation of *slokás*, chiefly from the Puránás ; they are paid for by the laity at rates varying with their length. Rupee 1-4-0 will provide a recitation of about two hours. The *durga sat shabd* or the 100 *slokás* of Durga appear to be a favourite selection. The morning and evening recitation of the *gáyatri* is termed *sandya* or *jap*. It should be recited at the *chauk* on which is placed a lamp, a vessel of water and some *dubh* grass.

The *parohit* is the Brahmin who watches over the spiritual interests of each Hindu and is also of use as a messenger between the families of husband and wife. The relationship between him and his clients subsists during life.

The *pándha* is much less highly esteemed ; his business it is to preside over religious ceremonies within a certain local sphere.

Devi.

There are many shrines of Devi in the District. Rather a famous one is at Ambota, presided over by a Brahmin, who gives a daily *katha* or sermon, and has besides daily to wash and dress the idol. Another well-known shrine is at Chintpurni, presided over by Sarsut Brahmins. Pilgrims come from all parts, from as far as Farrukhábád. The chief *melás* are held in *Chet*, *Sáwan* and *Assu*.

Sarwar Sultán.

Among forms of faith and religious observance which deserve special mention for this District is that of the Sultánís, or followers of Sakhi Sarwar. This is a very curious sect, and it is, as far as I know, confined to the Punjab. Its adherents are to be found in the plain portion of the District from end to end ; they are very numerous and are to be found in almost every village, among all castes of the Hindus, and principally the lower, and among a few of the Muhammadan tribes. They worship the saint Sakhi Sarwar Sultán of Nigáha. This saint's name was Sultán. He was originally of Baghdád, and he lived 600 years ago at Sháhkot, near Multán. His principal shrine is at Sakhi Sarwar in the Dera Gházi Khan District. Large bodies of pilgrims visit it every year from this and other parts of the Punjab. These bands of pilgrims are conducted by professional guides called *Bharáis*. The worship of Sakhi Sarwar is very common among the Gújar tribe and among others of the less educated classes of the Punjab population. Where the worshippers are numerous in a village, there is a small shrine or temple* erected in the village. It is a small domed building like a Hindu tomb (*samádh*), but may be distinguished by having at each corner at the base of the dome a small minaret or dwarf spire. Among the observances of Sultánís is the prohibition of *jhatka*, or animal food slaughtered by beheading according to the rite of the Hindus ; while *halál* or animal food slaughtered according to the rite of the Musalmáns is allowed. Persons of any persuasion may become Sultánís without abandoning their own religion. The worship of Sultán is particularly common among the

* Called *makám*.

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women of the District; Khatránís and even Brahminís worship him. The commonest form of worshipping Sultán is by sleeping upon the ground instead of on a bedstead. This is called *chauki bharna*. This cult of Sakhi Sarwar or Sultáṇ is interesting from a scientific point of view as exhibiting an absorption by Hindus into their domestic religion of some of the features of the Muhammadan worship.

Gugga.

Another hero, a purely Hindu one, much worshipped by the lower classes in this District, is the famous Gugga. The Gújars and others of the less advanced tribes of the Hindus affect his worship, but the devotees are exceedingly numerous in the Hoshiárpur and Kángra hills. Many Rájputs are to be numbered among his votaries. Gugga was a Rájput hero of the Chauhán clan who lived at Garh Dandera near Bindrában, in the time of Rái Pithora, King of Delhi, about the year 1140 A.D., and he lived some time in Bhatinda also. There is a stirring legend about his prowess and his eventual disappearance in a crevice of the earth, all but the point of his spear, which remained above ground. The legend goes that before he disappeared he became a Musalmán. The snake is sacred to Gugga, because he disappeared in the earth, and representations of snakes are part of the rude ornamentation of his shrines. There is a very celebrated shrine sacred to Gugga in the Kángra District called Shibbo-ka-thán. Here the resident priests pretend to cure the bites of snakes, and patients are carried to the shrine from long distances.

Siddhs.

A very common form of worship in the low hills of Hoshiárpur and Kángra is that of *Siddhs* or deities, more or less localized. Monier Williams says: 'The *Siddhás* are semi-divine beings supposed to possess purity, called *Sádhyás* in the earlier mythology'—(Manu, I, 22) The principal *Siddhs* in these hills is Dewat Siddh or Bolak Náth. He is said locally to have been a Brahmin of Kángra who sucked milk from an uncalved cow and so became a Siddh. His shrine is consulted for sick children or cattle; his itinerent *chelás* go about the District. His chief shrine in the District is at Tatwál on the Kángra border,—see Census Report, III, 15 There are 10 or 12 *Siddhs* or local shrines in the District of more or less sanctity. Baratri is one of some importance. The *Siddh* worship is said to be a branch of *Shiv* worship. The *Siddhs* are the local divinities of the outer Himálayas, and as in the case of the altars of Baal, their shrines are found on the tops of the green hills.

Other tutelary deities.

Besides the *Siddhs* there are certain tutelary deities much worshipped in the hills, especially by women; they are *Kála Bír*, *Náhar Singh*, and the *Parián* or Fairies: they have no local or particular place of worship, but are strictly domestic deities. Their images are seldom made, except when rudely stamped on silver-plates worn as charms suspended by a thread round the neck or as armlets. For the ceremonial worship of *Kála Bír* and *Náhar Singh* a black and white goat respectively is kept in the house. These tutelary deities are believed to be constantly

plaguing mortals with every kind of ill. There are certain priests or ministrants called *chelás*, who are supposed to know the mind of these deities, to be able to explain it to the people, and to perform ceremonies to avert their wrath. The *chelás* are scattered over every few miles of country, and make a good thing out of the superstitions of the people. Among the lower classes of Musalmáns, such as Gújars, and perhaps among the women of the villages generally, the worship or propitiation of ***Mián Bíbi*** is common. *Mián Bíbi*, the old man and his wives, is represented on silver charms worn on the person, as a rude male figure attended by two females, one waving a *chauri* over him, the other filling his *hukka*. The worship of *Mián Bíbi* is a rude form of superstition, very widely spread in the District.

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Religions.
Mian Bibi.

The cult of Mián Bíbi.

The Legends of Mián Bíbi.—1. There are various stories as to who these saints were and when they first appeared. According to one account Khwája Kásim had five sons, Sháh Madár, Bholan Sháh, Sheikh Madu, Pír Sultán Sháh, and Pír Jholan Sháh, and five daughters, Jal Pari, Mal Pari, Asmán Pari, Húr Pari, and Sabaz Pari. Of these the tomb of Bholan Sháh exists at Jhonawál in Tahsíl Garhshankar in this District. The other brothers and sisters are said to have become famous in other countries, and died there. Another story is that Sháh Madár, who is referred to throughout the songs sung by the followers of Mián Bíbi, was a Sheikh of Rúm by name Badar-ud-dín. Being an adventurous man he migrated to India and took lodgings in the house of a person whose profession it was to amuse the king of that time with tricks. Since his arrival in the house the host gained increasing favours from the king, which he thought was due to Sháh Madár's spiritual influence. Sháh Madár was called *Mián* by the daughters of his host, and they were called by him in return *Bíbi*. The girls became more and more attached to the Mián, and their belief in his supernatural powers grew stronger day by day. One day, it is said, the king, instigated by a minister who was jealous of the favours shown to the jester, ordered the latter to fight with a tiger. The jester, not being able to do this, asked the Mián's aid, and he by a miracle caused a tiger to go into the king's *darbár*, kill the jealous minister, and desist from doing further mischief at the bidding of the Mián's host. This astonished the king and the people, who sought out the author of the miracle, but the Mián was not pleased with the exposure of his powers and desired to leave the capital. The girls insisted that the Mián should not leave them, but he could not be persuaded to remain. At last seeing that the girls were determined to live or die with him, the Mián and his virgin companions disappeared underground. It is not known where and when this happened, but the general belief as to the origin of Mián Bíbi is as above described.

2. Another and perhaps the most plausible story is that Mián was a Sheikh by name Saddu of Delhi. He was well versed in medicine and pretended to have influence over evil spirits. He had a number of followers and maid servants, the principal among which were Mián *Bolan Sháh*, Mián Channan, Mián Sháh ***Madár***,

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Mián Bíbi.

Mián Maleri, Shah Pari, Húr Pari, Mehr Pari, Núr Pari, Usmal Pari, and Gungan Pari. These are not Indian names, but the addition of the distinctive word *pari* signified the exquisite beauty of these female companions of the Mián. These *parís* were more commonly called *Bibi*, and the Sheikh was, on account of his attachment to the women, called Mián Bíbi. The party travelled through many lands and preached the wonderous powers of their head, the Mián, and the women being credulous believed in the spiritual powers of the Mián, held him in great respect, and kept his memory green after his death by playing Mián Bíbi in the manner which will be explained later on. The Mián was extremely fond of women ; he was shrewd enough to know that his pretensions would be readily believed by the weaker sex, and worked exclusively among them, curing their disease by the aid of his medical skill and attributing the success to his spiritual powers. It is said that the Mián was in possession of a lamp, like the one Aladín of the *Arabian Nights* had, and that with the aid of this wand he could get any woman he liked. It is said that the king's daughter fell in love with the Mián, and this being brought to the notice of the king the Mián was killed and the lamp destroyed. His companions fearing a similar fate fled in different directions,—Bolan Sháh finding his last place of rest in Jhonawál, Tahsíl Garhshankar, and Mián Máleri at Máler Kotla. Shah Madár escaped to the Deccan, and Mián Channan to Afghánistán, where their tombs are still found. It is said that this happened after Akbar's time.

Worshippers of Mián Bíbi.

As above stated, the Mián and his wives were all Muhammadans, and their influence was at first confined to people of that creed. Gradually as the time went on and communion between Hindus and Muhammadans became more general, the former followed the practices of the latter and *vice versâ*. The principal followers are Bahtís, Sainís, and Mírásís, but Rájputs and other classes of Hindus and Muhammadans are also found among them. In no case, however, does a male member propitiate the Mián Bíbi, which is a deity of the female sex alone. It is also remarkable that in most cases young women worship Mián Bíbi and on their getting old they forget all about it, although their regard for the deity is nevertheless the same.

Method of worship.

There is no fair held nor is there any fixed time for the worship. Generally when the new harvest is gathered and the people are at their best in point of wealth, a young woman, who is a believer of the Mián Bíbi, prepares herself for the worship. None but a woman in want of a child, or of a bride for her child, or of relief from some distress, follows this practice, her object being to invoke the assistance of Mián Bíbi in getting her wishes fulfilled. Mirási women (professional songstresses) are called in with their instruments. The woman puts on a new dress, adorns herself as on her wedding day, and sits in front of the *Mirásans*. The latter sing songs in praise of the Mián, his manly beauty, and his devotion to the Bíbís and their mutual love and attachment. While singing,

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Mián Bíbi.

the *Mirásans* also play on their instruments which consist of small drums. The worshipping woman moves her hands wildly, nods her head, and as the chorus grows she becomes excited and almost frenzied. At this stage it is believed that she forgets all about herself, and that her spirits mingle with the thought of the Mián whom she personifies so long as the fit caused by the excitement lasts. Other women who have belief in the spiritual powers of the devotee come and offer grain and sweets which the *Mirásans* appropriate. After making their offerings they put questions as to coming events in their families. Such questions generally relate to family distress and wants, and the devotee knowing full well the wants of her neighbours answers them in ambiguous terms, to which the women putting the question place the best possible construction and prove the spiritual power of mind-reading displayed by the devotee. It is believed that the Mián answers the questions through the devotee and fulfils the desires of those believing in him. The women practising the Mián Bíbi devotional exercises in the above manner are distinguished by a silver tablet or piece hanging round their necks on which the Mián's picture is engraved and an amulet with the Bíbi's picture on it.

Rái Ganesho has a shrine at Kang near Garhdiwála, and receives offerings from Sikhs once a year after the harvest.

Bairágís.

Among the better known classes of *religieux* or devotees, the Bairágís are rather numerous in this District. There are no less than eight Bairági *mahants*, whose monasteries are scattered from one end of the District to the other. The Bairágís are celibates, but the *mahants* do not abstain entirely from mixing in the world and engaging in secular business. Some of the *mahants* of this District are well educated and even learned men, and have some knowledge of Sanskrit.

Dádúpanthíás.

A peculiar Hindu sect which deserves a passing notice, as to some extent localized in this District, is that of the Dádúpanthíás. There are colonies of them in at least six villages of this District. They follow the tenets and worship of Dádú, who lived at Nirána in Jaipur territory about 330 years ago. He is regarded as an incarnation of the deity. Sundar Dás and Rajabji are among the best known of his followers. Sundar Dás compiled a book called 'Sakya,' a compilation of hymns and religious composition said to resemble the Sikh *Granth* in its doctrine. Dádú seems to have inculcated faith in 'one living and true God.' To this day the Dádúpanthíás used the phrase '*Sat Rám*,' the true God, as a current phrase expressive of their creed. He forbade the worship of idols and did not build temples; now temples are built by his followers, who say that they worship in them 'the book.' There has crept into the brotherhood a worldly spirit, and they have become merchants.* This spirit, however, is not countenanced by the teaching of their Guru, who appears to have preached asceticism. He would take no lands or gifts, but directed his

* More specially grain merchants.

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followers to beg their bread and worship God. They are still nominally a celibate sect, and they appoint *chelás* or disciples; but I find that a large number have broken the rule and taken to marriage. Their principal books, besides the *granth-sakya* above mentioned, are the '*Dádúbháni*' and the '*Jamnlíla*'; the latter contains accounts of the Guru and his followers.*

Sikhs.

Most of the Sikhs are to be found in Tahsíl Garhshankar, especially in *thána* Máhilpur, which is almost entirely composed of villages owned by Jat Sikhs, who are, for industry, manly bearing, and general prosperity, the best class in the District. Elsewhere many of the Jats and Sainís are Sikhs. In the Una Tahsíl the Sikhs are mainly found in the Jandbári *talúka* near Anandpur, Mákhowál, famous as the head-quarters of the Sodhís, who are descendants of Guru Rám Dás and as the home of Guru Gobind Singh.

Many of the Sikhs of this District are loose in their observances and practices as compared with those of other parts of the country, and do not follow closely the traditions of Guru Gobind Singh; many are not, as Sikhs would express it, *panch kakke ke Sikh*, —*i.e.*, they do not follow the rule which makes it obligatory on a religious Sikh, a true disciple of *Guru* Gobind, to wear on his person the *kes* or long lock of uncut hair, the *kard* or knife, the *kara* or iron armlet, the *kachh* or short trowsers, and the *kanga* or comb. All, except Munna Sikhs, wear the *kes* and *kachh*; the looseness of their observances in respect of their religious rules is that they have discarded the iron articles *kard* and *kara*.

There are a certain number of Munna Sikhs who cut their hair as a regular rule; they seem to divide their worship between *Devi*, the *Panj Pír* (five *Gurus*) and Sakhi Sarwar.†

Jat Sikhs are also classed as (*i*) Nánaki, who have not taken the *pahul* and revere Nának: (*ii*) Panj-Píria, who have taken the *pahul* using the *karad* or knife to stir the *charanámar*, and revere the first five Gurus: and (*iii*) Sáhib Singhi, who take the *pahul* using the *talwár* or sword to stir the *charan*, and revere Guru Gobind Singh. With the latter it is said to be almost a social obligation to drink spirits. The glass is called *tuti*.

Udásís.

Among the orders or classes of devotees allied to Sikhism that of the Udásís is prominent in this District. Sri Chand, son of Guru Nának, founded this order, which comprises four separate *dhuán* or schools. There are three well-known shrines of the order in this District,—(*i*) that of Charan Kaul (lotus tread), near Anandpur, belonging to the Balúhasna *dhuán*; (*ii*) that at Bahádurpur, close to Hoshiárpur; and (*iii*) that at Chinigháti in the outer chain of the Siwáliks. Both the latter are shrines of the Phúl Sáhib *dhuán*

* Mr. W. Coldstream in the District Census Report of 1881.

† One account makes the *Panj Pír* to include *Devi* and Sakhi Sarwar with Gobind Singh Thákur and Vishnu. Another (Pandoza) says that they are the *Guru*, *Nág*, *Sidh*, *Pír* and *Devi*

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Religions.
Nirmalás.

The Nirmala Sádhs also claim notice. Their name signifies stainless, and they are celibate devotees of the Sikh faith. Their head-quarters are in the Patiála State, but there are three well-known monasteries of the order in this District, at Múnak, Adamwál, and Alampur Kotla, and many smaller ones. The Nirmala Sádhs wear the usual ochre-coloured clothing of the Indian *fakírs*, which is not permitted to ordinary Sikhs. It is said to ensure to the wearer greater success in begging. The Nirmala Sádhs are well behaved and benevolent in their ideas. They have had differences with the Nihangs with regard to their worshipping at the great Sikh shrine of Abchalla Naggar in the Dekhan, and they are looked upon as non-conformists by the orthodox Sikhs.

There is, besides, general tendency towards abandoning the *pahul*. Sikh women seldom take the *pahul*. They and unbaptised boys are commonly regarded as Sikhs if the father has taken the *pahul*. At Anandpur Chahárs are given the *pahul* by Mazhabi Sikhs. A man can be made a Sikh by a *granthi* in the presence of five other Sikhs.

The Jains.

The Bhábrás are Jains by religion, and are an interesting community with two temples and a fair library in the town of Hoshiárpur. There are also temples at Jaijon and Miáni. The name Bhábra is of great antiquity occurring in one of Asoka's inscriptions, but it is now fancifully derived from *Bhaobhala*, (*Bhao* = motive, and *bhala* = good).

Jain sects.

There are two Bhábra-Jain sects, the Dhunderás and Pujerás. The Dhunderás have no temples and do not worship images. They believe in the 24 Tirthankárás and repeat their names. Pujerás have temples in which are placed images of the Tirthankárás in varying numbers. Parasnáth is the most noted of the Tírthankárás. The priests of the former are called Dhundia Sádhús, those of the latter Sambegi Sádhús, and there is a third class called Jatís, who are not strict observers of the Jain tenets, and who own houses and property, a practice forbidden to the two former classes. A Jati is styled *puj*. The Jatís are Pujerás by sect. Dhundia Sádhús wear white clothes and the small piece of cloth, called *munh patti*, tied over the mouth, to avoid swallowing insects. Sambegís wear yellow clothes, and carry a stick and a *munh patti*, placing the latter over the mouth when speaking or reading. Both classes carry brooms (*bahári*) to sweep away insects from the ground when sitting down; avoid covering the head or feet; use no conveyances when travelling; take no food or drink at night to avoid swallowing insects; do not marry or even touch a woman; refuse to accept certain of uncooked vegetables, but eat them if cooked; avoid meat and any drink save water; use wooden vessels; and do not prepare their own meals, but beg food of their followers and others. There are also priestesses among the Jains. The Bhábrás of Báláchaur are mostly Dhunderás, and hence have no temple.

The history of the Bhábra Jains is obscure. Jaijon is undoubtedly an ancient Jain settlement, and they say that an image of Rikhab Deo was placed in the Kángra fort 600 years ago by Káhn Chand, Katoch.

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An account of the Bhábra caste has been given above.

Muhammadans.

The vast majority of the Muhammadans are as has been seen Sunnís; but in the minds of the people the distinction between the various sects does not extend beyond matters of ritual; thus the Sunni prays with his hands folded on the waist, the Shíah with his hands by his sides, and the Ahl-i-Hadís with his hand folded on the heart. Sayads generally are said to be Shíahs.

Superstitions.

There are numberless other superstitions common to an ill-educated people, especially among the people of the hills. The evil-eye is universally believed in. If a Hindu's mare foals in the daytime it is unlucky, and the mare and foal should be disposed of. It is also unlucky if a cow gives her first calf in *Bhádon* or a buffalo in *Mágh*, while a child born in *Katak* is considered equally unfortunate. Charms are commonly worn by children of all religions, and a charm hung over the gateway of a village is said to cure any disease prevalent among the cattle that pass under it. In agricultural operations there are many odd superstitions. The land sleeps on certain days in the month, and neither ploughing nor sowing should be begun on one of these days, though apparently there is no harm in continuing such an operation if begun on a previous day. It is also considered unlucky to plough at all in *Jeth*. If land has been sown with a *Rabi* crop, and the seed fails to germinate, or is otherwise destroyed, it should not be resown; but this is not the case with the *Kharíf* crop, which may be resown as often as required. A capital account will be found in Mr. Purser's Report of the Montgomery District (Part I, Chapter IV, paragraph 11) of the precautions necessary to prevent demons and goblins from making away with the grain when it lies on the threshing floor. The same precautions are required in this part of the Punjab. One form of superstition common in this part of the Punjab is, that it is considered unlucky to mention the names of certain places before breakfast. Thus Jaijon is called Phallewáli, Khwáspur, near Hoshiárpur, Piplánwála; Saristhpur, near Shám, Kasba, Talwára, Kaliádh, *i e.*, the place of the fight, *Kalha*, or Barapind, the big, or Chandrapind, the unlucky village, because Gohr and Núrpur used here to meet Siba, Dáda and Datárpur in fight; and so on. The idea apparently is that these places were originally the sites of special oppression, such as the location of Sikh toll-posts, &c., and that they thus became unlucky. These are only a few instances of the superstitions common among the people.

Fairs, festivals, holy places, and shrines.

The principal fair of the District is that held at Anandpur Mákhowál at the *Holi*. The principal shrines of this place are—

(1) *Gurudwára Kesgarh*—Where Gúru Gobind Singh administered the *pahul* to his first five disciples, making them *Singhs* and declaring them to be the *Khálsa*. The *pújárís* are of various tribes, the Sodhís not being custodians of the shrine.

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(2) *Gurudwára Anandpur Sáhib*—Said to be the site of Guru Govind Singh's own house. This is the shrine *par excellence* of the Nihang sect. It is on a high hill outside the town and contains a *baoli*. It was Guru Govind's fort and *diwánkhána*. The *pújárís* are of various tribes.

(3) *Gurudwára Tegh Bahádur*—Where the head of the Guru, who was killed at Delhi, was burned by his son, Guru Govind Singh. It contains an *akálbunga* and Tegh Bahádur's *samádh*. The Sodhís are its custodians.

(4) *Manji Sáhib Kesgarh*—Where it is said Ajít Singh and Jajhár Singh, sons of Govind Singh, used to play. It is close to (1). The *pújárís* are of various tribes.

(5) *Damdama Sáhib*—Said to be the place where the ceremony of installation of Guru Govind Singh took place and where he used to sit at the *hola* and receive offerings and worship. There is a Gurudwára in the Damdama, but no *granth* is kept there. It forms the subject of a dispute among the Sodhís.

(6) *Manji Sáhib Tikka.*—This is the place where most of the offerings to the Sodhís are made. It is said that Guláb Rái, second cousin of Guru Govind Singh and brother of the ancestor of the Sodhís, used to sit here as representative of the Guru when the latter was absent from Anandpur, and here the present head of the Sodhís sits in state to receive worship and accept offerings. It is also called the Mahl Sáhib. It has been lately repaired, but is the subject of a dispute between the Sodhís.

(7) *Holgarh.*
(8) *Gurudwára Mái Jita.* } —Both these shrines are in the village of Agampur, adjoining Anandpur. The former is supposed to be at the spot where the Guru used to play *hola*, and the latter is sacred to the memory of the Guru's wife, Mái Jíta.

(9) *Lohgarh Sáhib.*—This also is not in Anandpur, but on the further bank of the branch of the Sutlej, called the Himaiyati, which flows past the town on the south.

The first two Gurudwárás are the special places where most young men are initiated into the Sikh religion. Offerings are presented at each of the shrines and taken by the attendants. By far the largest offerings are made at the Manji Sáhib Tikka, and each of the Sodhís has a representative present to note the amount of each offering; the total is eventually divided, after setting aside a special allowance for the Tikka or *Bari Sarkár* as he is called. Each Sodhi, however, gets separate dues from his disciples at his own residence.

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Religions.
The *Holi* at Anandpur.

The *Holi* fair at Anandpur lasts two days, and on the afternoon of the second day the devotees of the various shrines bring out from each its particular standard, which they carry with singing and music, to the neighbouring *choh*. The sight when all the standards have been collected is interesting and picturesque. The processions of priests and worshippers, clustering round their respective standards, move slowly about, accepting offerings and bestowing blessings on the people. The dark standard of the Anandpur Gurudwára, accompanied by Nihangs clad in dark blue clothes and conical head-dresses encircled with steel quoits, is specially worthy of notice. Many of the Nihangs are mounted and rush wildly about, frantically gesticulating and shouting, and bearing themselves as if engaged in defending their standard against a foe. Now and then a deep-toned chant rises from one of the groups, singing the praises of their Guru. The Sodhís come out on their elephants and caparisoned horses and move through the crowds, and the *Bari Sarkár* on an elephant, with *chaurís* waving over his head, receives the obeisance of the people and accepts offerings. The people collected on this occasion number some 30,000. Towards evening the standards move slowly towards the town, and are carried back as if in triumph to their respective shrines; and at sunset the crowds melt away, and many of the worshippers move homewards. This fair has always been considered of some political importance, owing to the presence of many fanatical Nihangs. On one occasion, in 1864, a missionary of the Ludhiána Mission was killed by a Sikh fanatic, and it is always considered expedient to depute a Magistrate of experience and the District Superintendent of Police with a strong police guard to be on the spot. Taking place as it does at the *Holi* festival, there is a good deal of rough horse-play and much singing of obscene songs. Immediately preceding this fair large numbers of persons, some 20,000 or 30,000, visit the shrines at Kíratpur, distant 6 miles from Anandpur, and proceed thence to Anandpur.

Shrines at Kíratpur.

The shrines at Kíratpur are—

(1) Bába Gurditta Sáhib, sacred to Gurditta, son of Hargovind and father of Har Rái, the sixth and seventh Gurus. This shrine is situated on the crest of an isolated eminence, and reached by a broad flight of steps and handsome paved approach. The buildings above, *viz.*, the temple, tank, and pavement, were built by Sardár Bhúp Singh of Rúpar, and the flight of steps by a Mahárája of Patiála. The view from the temple over the plain watered by the Sutlej is very fine. It is said that Bába Gurditta used to practise archery from this eminence.

(2) Takht Guru Har Rái, sacred to the seventh Guru, who was born and died at Kíratpur. His son Har Kishn was also born here.

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(3) Manji Sáhib marks the spot whence Bába Gurditta, is said to have discharged an arrow which fell in the plain below at a place called Pátálpúri, long used as a burning ground for the Sodhís.

(4) Khángáh Badhan Sháh.—Badhan Sháh, a Muhammadan, was a great friend of Bába Gurditta, and the latter is said to have ordered all Sikhs who came to worship to pay their respects at the tomb of his friend before coming to him.

The fair at Kíratpur is more respectably conducted than that at Anandpur. Considerable offerings, both of cash and sweetmeats, are made at the shrine of Bába Gurditta. The food is distributed to all Sikhs present, and the cash appropriated by two principal families of Sodhís, the *Bari Sarkár* taking half. The attendants of the shrine are allotted a lump sum by the Sodhís for its maintenance.

Other fairs.

The other principal fairs are held at the following places:—

Tahsíl Una.—(1) Chintpurni.—Three fairs are held here,—the first in *Chet* attended by about 10,000 persons; the second, in *Sáwan*, when 40,000 are present; and the third in *Assu*, attended by the same number. The shrine, that of a Devi, is very celebrated. The offerings, said to amount to some Rs. 10,000, are taken by the *Pújárís* or hereditary attendants, who are divided into rosters, all having their turn of the profits.

(2) Pír Nigáha.—This shrine is situated in Basoli, about 5 miles from Una. A cavern hewn out of the solid rock is said to be the handiwork of some *Pándás*, but has now been appropriated by the Muhammadans. A fair is held every Thursday in *Jeth*, when about 6,000 persons attend on each occasion, and many bring cattle to be cured of diseases. The offerings amount to about Rs. 1,000; some of this is expended on repairs to the tank, and the road leading to the shrine, the remainder being taken by the *Pújárís*.

(3) Panjgátra, at Babhaur on the Sutlej.—This fair, held on the 1st *Baisákh*, is a purely religious festival. About 10,000 people collect and bathe in the river. The name is from five stones said to have been used by the sons of the Pándás in the game of *Panch Satára*, while their fathers served a period of asceticism. Bramawati, as this part of the Sutlej is called, is considered very sacred, and it was said that in *Sambat* 1947, when the Ganges would lose its sacred character except at Hardwár and other special places, this place would be more frequented.

(4) Mairi near Amb.—Dera Guru Barbhág Singh.—One fair is held here at the *Holi* attended by 15,000 persons, principally Sikhs of this Doáb and from the Mánjha and Málwa; and another fair at the *Baisákhi*, attended by half the above number, principally residents of the Kángra District. The offerings are said to amount to Rs. 4,000, and are taken by the Guru of Kartárpur. The *Holi* fair here is looked upon as the most respectable in the District.

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(5) Dharmsál.—An old *Thákardwára*. Fairs in *Baisákh*. *Assu*, and the *Holi*, attended principally by disciples of the *Mahant*. The present *Mahant*, Thákar Dás, is noted for his hospitality.

(6) Sidh Badhmána.—Fairs held every Sunday in *Jeth* and *Hár*. About 500 people attend, except on the last Sunday, when they muster 1,000 or 2,000, principally women.

(7) Ambota.—Fair in *Baisákh*, in a large grove called *Shibán-ki-bári*, attended by about 1,000 people. No particular offerings.

(8) Jatoli Haroli.—About 5,000 people collect in *Bhádon* in honour of a *Gugga Pír*. The offerings, about Rs. 150, are taken partly by the *Gusáin* and partly by the village proprietors.

(9) Bhadar Káli.—Fairs held in *Chet* and *Assu*, mainly attended by Khatrís.

Tahsíl Hoshiárpur.—(1) Rájni Devi.—The shrine of the goddess of small-pox. A fair is held every Tuesday in *Chet*, and attended by some 20,000 people altogether, residents of the north of the Sutlej. Offerings about Rs. 200.

(2) Sháh Núr Jamál.—A shrine in the Siwáliks, on the Dharmsála Road. Two fairs are held in *Chet*, the first for men, the second for women. About 20,000 people attend. Offerings about Rs. 500.

(3) Sáhri.—Fair held in the *Holi* at the *Thákurdwára* in the village, attended by about 20,000 persons. This fair is said to be as rough and obscene as that at Anandpur. Offerings Rs. 200.

(4) Bahádarpur Dera.—At Bahádarpur, near Hoshiárpur, frequented by large numbers of people on the 1st *Baisákh*. Some 9,000 people attend. Offerings Rs. 100.

(5) Garhdiwála.—Fairs at a Devi's temple in *Chet* and *Assu* on their return from Dharmpur Devi.

(6) Rámtatwali.—Fair at *Janamashtmi* in *Bhádon*, principally attended by disciples of the *Mahant*, about 4,000 in number. Offerings Rs. 500, but the *Mahant* is hospitable. The *Thákurdwára* is a fine stone building at the foot of the Siwálik Range.

(7) Bohan.—Shrine of Bába Faríd Shakarganj. Fair in *Hár* : 20,000 people attend. Offerings about Rs. 100.

Tahsíl Garhshankar.—(1) Garhshankar, Roshni Maulvi Sáhib.—Some 15,000 people collect at a *Khánkáh* in *Mágh*.

(2) Pachnangal.—A tank and temple sacred to *Bába Kálu*. Fair at *Baisákhi*. About 5,000 people attend.

(3) Achalpur.—About 8,000 people collect at a *Siddh's* shrine in *Magar*. The attendant of the shrine takes the few offerings.

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Tahsîl Dasúya.—(1) Dharmpur Devi.—A celebrated shrine in the Siwálik hills, attended by some 15,000 people in *Chet* and *Assu*. The offerings are taken by the village proprietors, who are also the *Pújárís.*

(2) Kamáhi Devi, at Bah Nangal in the Siwálik hills.—Fair at *Ashtmi* in *Chet*. About 4,000 persons present.

(3) Jhangi Máhi Sháh.—Some 10,000 persons, both Hindus and Musalmáns, attend at this fair held in *Jeth.* The grain offerings are distributed to the *fakírs*, and the cash kept by the guardian of the shrine.

(4) Jája.—Fair at the *Muharram*, attended by 4,000 people.

(5) Ayapur.—Fair in honour of Sakhi Sarwar, attended in *Phágan* by the persons who also go to the shrine of Pír Nigáh.

(6) Naushera Ferry.
(7) Bhetan Ferry.
(8) Mukerián.
(9) Sariána.
(10) Bodal (Garna Sáhib).
—Fairs are held at all these places at the *Baisákhi* festival.

Other sacred places of note, where, however, there are no special fairs, are the following :—

(1) A fine stone-built *Thákurdwára* at Datárpur in Tahsíl Dasúya. The present *Mahant*, Hari Dás, is much respected for his hospitality and good deeds.

(2) A *Thákurdwára* at Hájípur, also in Tahsíl Dasúya, presided over by *Mahant* Ragbír Dás.

(3) A *Dharamsála* at Dafar, in Tahsíl Hoshiárpur. The present *Mahant* is much respected.

(4) A *Dharamsála* at Tútomazára in Tahsíl Garhshankar. The *Mahant* of this place also is very well thought of.

The Church of England.

There is a small church in the Civil Station at Hoshiárpur capable of holding about 30 persons. A church was built in the Cantonments at Hoshiárpur in 1852, but, on the withdrawal of the troops about 1857, it was unroofed, and the doors and windows bricked up. It now stands in the midst of a field, looking very picturesque, with trees growing out of the centre. The present church was built by Government, assisted by private subscriptions, in 1869. There is no resident Chaplain at Hoshiárpur, but the Chaplain of Jullundur holds service there once a quarter.

The Ludhiána Mission.

Hoshiárpur was occupied in 1867 as a station of the Ludhiána Mission; and there were in 1901 out-stations at Hariána, Garhdiwála, Dasúya, Tánda, and Ghorewáha. The total staff comprised 4 Missionaries, 2 Evangelists, 4 Licentiates, 7 Scripture Readers and 3 Catechists. There is a Girls' Orphanage and Boarding School, and two Day Schools for Hindu and Muhammadan girls. The church numbers 1,129 Christians with 752 communicants, who are scattered over the whole District, but chiefly in Tahsíls Hoshiárpur and Dasúya. There are six places of worship.

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Occupations.

The show is taken from the 69th Annual Report of the Ludhiána Mission. The Revd. Dr. K. C. Chatterjee contributes the following further particulars:—

"The Hoshiárpur Mission is a branch of the Punjab Mission (formerly called the Ludhiána Mission) of the Presbyterian Church in the United States of America. It was commenced in 1867 by the Revd. G. D. Moitra, in response to an application made by H. E. Perkins, Esquire (afterwards the Revd. H. E. Perkins), and other Christian residents of the station. In 1868 Mr. Moitra was succeeded by the Revd. K. C. Chatterjee, D.D., and Mrs. Chatterjee, who have continued to labour here since that time. The Mission carries on its work by preaching, teaching, circulation of Christian literature and medical work.

"The following institutions are in full operation in the city:—

"1. Daily preaching of the Gospel amongst non-Christian inhabitants.

* * * * * *

"5. *Religious Book Depository.*—This is located in the city on one of the thoroughfares of the town. It contains a largest supply of scriptures and select Christian books, which are exposed for sale 8 hours every day. There is a Lending Library attached to it, out of which books are lent out to those who may express a desire to read them.

"*The work in the villages.*—There are six out-stations connected with this Mission for village work. They are as follows:—Hariána, Garhdiwála, Dasúya, Mukeriáṅ, Tánda and Ghorewáha. At each of these centres there is an evangelist, a Licentiate or a catechist with one or two assistants. These perform pastoral duties to Christian residents in the place and the surrounding villages, and also preach the Gospel among non-Christian people. There is a small book depository attached to each. In four of the villages, namely, Urmar, Budhipind, Mukeriáṅ, and Khánwára there are small Lower Primary Schools for the education of Christian children. The number of pupils in these schools at the close of the last year was 100 in all.

"The native church is the fruit of the last 35 years' work. It consists of all the Christians of the Presbyterian denomination living within the bounds of this District. The number baptized exceeded 1,500. Some have died, and others have gone away to other Districts. A few have lapsed into their old faiths. The number still in the registers at the close of the last year was 1,223. They were distributed as shown in the margin.

1.	Hoshiárpur Circle	214
2.	Hariána "	91
3.	Garhdiwála "	71
4.	Dasúya "	552
5.	Tánda "	202
6.	Ghorewáha "	93
	Total	1,223

"They are recruited mostly from the poor and depressed classes, about 100 only being from the upper classes of Hindus and Muhammadans. The church is organized on the principle of gradually making it self-supporting. At present it has to depend for the maintenance of its religious ordinances on the American Presbyterian Mission. The leading members of the native church, besides those in the Mission staff, are Abdullah Khán, *zaildár* of Ghorewáha, Barkhordár Khán, *lambardár* of Salímpur, and Rái Mírán Bakhsh of Bulowál, Settlement Náib Tahsíldár, all of whom were originally Rájput Muhammadans."

OCCUPATIONS.

Occupations of the people.

Large numbers of labourers and artisans leave the southern and eastern part of the District in the summer months for Simla, where they are employed as carriers, carpenters, &c. Women engage in all agricultural operations, except ploughing, among Aráins, Sainís, Chángs, Báhtís, and Chamárs; they also render a good deal of help among Jats and Gújars. Among Bráhmins, Khatrís, and Rájputs they do no field work. Among weavers and turners women take a great share of the work, and often earn more than their husbands. The proportion of women who follow the occupations of water-carrier, sweeper, singer, wood-seller, and bamboo basket-maker is large. In the following professions the women employed largely exceed the men:—Grinding corn, parching grain, selling vegetables; while they exclusively engage in spinning cotton and woollen thread, and embroidering (*chikkan*

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and *phulkári*). Instances of the abandonment of ancestral occupation are not wanting. Brahmins have taken to money-lending. Some few *zamíndárs* have become money-lenders. The Rájputs of the hills are beginning to take to the plough; at the Revised Settlement the supervising officer of Báláchaur Circle stated that some three-fourths of the Rájputs appear to have been forced to forego their prejudices and take to the plough, while the Tahsíldár of Garhshankar gives the proportion as one-half. A curious fact already referred to may here find a place, *viz*., that women of the Gújar tribe, who inhabit the outer Siwáliks, frequently take in children to suckle for hire. Merchants of Amritsar and other places in the plains thus frequently put out their children to nurse for a year or more. The inducement probably is that the children are kept for a very moderate sum and get plenty of milk, partly from the breast of the healthy Gújar women and partly from the buffaloes of their herds.

The sub-division of the land and increase of population send many agriculturists, especially Gújars, Sainís and Jats, as labourers to the towns. Working for wages is now in some ways a more paying occupation than agriculture. The rates are $3\frac{1}{2}$ annas *per diem* and without food for jobs in villages, and up to 4 annas in towns. There is much temporary emigration for labour from Una Tahsíl whence the Báhtís go in numbers to the canals on which 4 to 5 annas a day can be earned, and generally where 2 or 3 brothers are joint and their holding is small, one or two will go to the towns for labour, returning at ploughing time and harvest. This no doubt accounts for much of the decrease in the District population shown in the census figures, and tends to show that there has been no real decrease.

The carrying trade to Mandi, the Hill States, and Ladákh is carried on by Kumhárs. Their mules carry loads both ways, and they are financed by traders who advance them money for the purchase of their animals at 12 or 15 per cent. per annum interest.

On the subject of social life, Lála Dína Náth, E. A. C., Revenue Assistant, writes as follows :—

The general description of the daily life of the Punjab peasant applies to this District, subject to the following variations and additions :—

The peasant in this District does not generally take his early breakfast, &c., before he goes with his bullocks to the well or the ploughing. The early breakfast follows him at about 8 A.M. unless he goes off to cut grass or graze his cattle to some indefinite place, in which case he eats a little stale bread before leaving home. The next meal is taken at about midday either at the well or field or at home according to the circumstances of each case. The early breakfast generally consists of stale bread and butter milk, but in the cane-pressing season, October-November to January-February, this is entirely dispensed with by those working the press. In this season the peasant rises early at 3 or 4 in the morning and goes to his work, the children following him

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when they get up later on. Instead of bread, &c., they all drink the juice of the cane, a luxury which is greatly esteemed, returning home for the regular meal at about midday. The cane-pressing season is looked forward to very eagerly. It is a merry season for all the village folks, as those who have no cane crop, or who have no employment on the presses, repair to the press and are made happy with a small dose of the juice or a few canes which a hospitably disposed owner may offer.

The village *pancháyyat* or council of elders is fast dwindling in power and influence. The congestion of population and the growing thirst for land accounts for this in some degree. The Rájputs and Brahmins, who were formerly content with rent-receiving, are now taking up cultivation into their own hands, thus ousting their more laborious neighbours and tenants, the Jats, Sainís, Báhtís and Chángs. This change is a constant and recurring cause of ill-feeling and expensive litigation among the different members of the village community. The headmen do not receive the same amount of regard as they belong to the former class and seldom help the tenant class honestly. The evening meetings which were resorted to as tribunals of justice for settling petty disputes and punishing breaches of the social law have now become occasions for idle gossip and for planning disastrous litigation in the Courts. In social matters also the authority of the *pancháyat* is now less dreaded. Unsuitable matches and bartering of girls fo matrimony are more frequent and seldom punished. The onlr occasions on which a village acts in perfect harmony as ony body are—when the Revenue Officer goes to assess the alluvione or when they have to fight a case with some neighbouring village, or when country liquor is wanted for consumption on some, approaching fair or holiday. On the last occasion an illicit still is successfully worked, and any amount of liquor wanted is turned out with little cost.

Divisions of time.

The recognised divisions of time are as follows :—

Among Hindús.	Among Muhammadans.	Corresponding English time.
Tarke or *barawela* ...	*Barawela*	A couple of hours before sunrise.
Munhanera (lit. *Munh andhera*).	*Numázwela*	A little before sunrise.
Sawera	*Fajar*	Sunrise.
Chhawela	*Chhawela*	About 8 or 9 A.M.
Rotíwela	*Rotíwela*	About 11 A.M.
Dopahar	*Dopahar*	Noon.
Laúdewela	*Láudewela*	About 3 to 5 P.M.
Tarkalán	*Shám*	Sunset.
Kháopiya	*Kháopiya*	About 7 P.M. in winter and 8 P.M. in summer.
Adhirát	*Adhirát*	Midnight.

Food.

The principal food staple of the District is maize in winter and *berra* or mixture of wheat and gram in summer, pure wheat being a rare luxury. Among the vegetables the most common in use are *sarson* leaves. The common food of the ordinary agriculturist is wheat, or wheat and gram mixed, in the summer, and maize in the winter. Wheat and gram mixed is much more common than

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wheat alone among most working men, as it is cheaper and more satisfying. A man generally goes to his work early in the morning without eating anything, unless some bread has been left over from the previous day. Breakfast is eaten at 10 or 11 o'clock, consisting of bread, *dál* and vegetables, with buttermilk to drink. The evening meal, when the day's work is over, is much the same. Buttermilk is the staple drink of all members of a family, fresh milk being generally used only for making *ghí*. The *ghí* is sold by the poorer house-keepers, and oil used instead for cooking. Vegetables form a large part of the daily food, and from October to December, when *sarson* is available, a large quantity of it is eaten, and the consumption of grain reduced accordingly. Women likewise feed twice a day, and children three or four times; but in the afternoon the women often eat a little grain parched at the public oven. There is little variety in the food except on holidays, when a few special delicacies and sweetmeats are indulged in. *Gur* is often eaten, and while the sugarcane is being pressed, a good deal of cane is chewed and great quantities of the raw juice drunk. Meat is a luxury among Musalmáns and the Rájputs of the hills.

The following note regarding the food of the people was furnished by the District authorities for the Famine Report of 1879 :—The annual consumption of food grain by a family consisting of a man and wife, old person, and two children, estimated in seers is shown in the margin.

Grain.	Agriculturists.	Non-agriculturists.
Maize	720	320
Wheat	400	680
Gram	160	100
Mash and *moth* ...	160	140
Rice	80	160
Barley	80	...
	1,600	1,400

Clothing.

The wearing apparel of an ordinary agriculturist consists of a short sleeveless coat (*kurti*) : a Hindu fastens his coat on the right side, a Musalmán on the left; a piece of cloth worn round the loins called *dhoti* or *sárá* by Hindus, *tamand* by Musalmáns, and generally *sáfá*; a sheet for wrapping round the body (*chádar*), and a *pagri* for the head. A well-to-do man, or any one in his holiday garments, would probably wear a pair of long drawers (*paijáma*) instead of the *sáfá*, and perhaps a long outer coat (*choga*). The women's wearing apparel consists of a pair of drawers (*suthan* or *paijáma*), short coat (*kurti*), petticoat (*ghagra*), and sheet for putting over the head and body (*chádar* or *dopatta*). The cultivator's wife does not ordinarily wear both drawers and petticoat. In holiday times the women's garments are gay with many colours; the women in the hills especially have pretty particoloured petticoats. The clothes above enumerated are still generally of country manufacture, but the use of English cloth is becoming more the fashion; and holiday garments are generally made of the latter material. But for rough work the country cloth is preferred as being more durable, and for this reason English cloth has not yet succeeded in supplanting the native material.

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Occupations.

Almost all the houses are built on the same principle. A porch (*deorhi*) opens into a yard (*behra*) surrounded by rooms (*kotha*), in front of which is often a verandah (*sabát*). Inside the *kotha* will be found two or three mud receptacles for grain, which if square are called *kothi*, if round *baroli*, a basket (*patára*) for clothes, and a number of earthenware pots for keeping cotton, *gur*, &c.; also a couple of beds and some clothes hanging on a string stretched across a corner. If the family is well off, the cooking-pots and pans will be of brass; if not, of earthenware. In the *sabát* will be another *kothi* for storing seed, a spinning wheel (*charkhá*), a hand mill (*chaki*), a winnowing basket (*chhaj*), and a *bharoli* or earthen vessel in which the day's milk is simmering to be eventually made into butter. A few mats (*binna*) made of sugarcane refuse, a low seat for the spinning wheel, and a *hukka*, probably complete the furniture. The cattle are for the most part kept in sheds (*haveli*) on the edge of the village site and not at the homes of the people. A guard (*rákkha*) generally sleeps with them.

Customs connected with death.

The customs connected with death are comparatively simple among Muhammadans, but more complicated with Hindus. With the latter a child of less than five years is buried; if over five, the body is burned. The elder brother, or father, or near relation performs the funeral obsequies, and apparently the numerous intricate ceremonies he has to perform during the days of mourning are especially designed to prevent him from dwelling too much on his grief. The women who accompany the bier to the burning ground always lament vociferously; it is the right thing to do, even if very much grief is not felt. The people who benefit at a funeral, as at most other domestic occurrences, are the Brahmins and barbers.

Amusements.

The amusements of the people consist of both athletic exercises and games of skill, played with counters or pebbles or cards. Some of the athletic games are something like those played in England, such as hopscotch, touchlast, tip-cat, leapfrog, &c.; they are generally played on a piece of sandy ground, often the bed of a *cho*. In games played with equal numbers on each side, the sides are chosen in the following manner:—The two captains (*janethú* or *hari*) sit down together, and the rest of the players pair off as equally as possible. Each pair of boys then, having privately arranged to represent two separate articles, *e.g.*, a sickle and spade, comes up to the captains, and one of the pair says, *Dik dik, daun daun*, which apparently has about as much meaning as the analogous English nursery saying, "Dickory dickory dock"; one of the captains then observes *Tera bhala howe*, "good luck to you": the other captain is then asked which he will have, a sickle or a spade; and as he chooses the boys take sides. The prize in most of these sports is a ride on the backs of the losing party, and it is always the boys who are picked together as above described who ride on each other's backs. Grown up men have wrestling, a kind of single stick with small shields, lifting weights, &c. The games of skill are of various kinds, and would take too much space to describe.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture.

Soils.

The soils of the District are, owing chiefly to the action of the *chos*, much interspersed one with another, but the following general description of them holds good.

The Siwáliks, which form the main watershed of the District, are for the most part soft sandstone, from which by detrition is formed the light sandy loam of the ***kandi*** tract, a soil which requires frequent but not too heavy showers, heavy rain tending to wash out the nitrates. In this tract the belt of light soil extensively covered with ***kharkána*** grass, which runs parallel to and under the Siwáliks from a point south-east of Hoshiárpur to Dasúya, may be included. This belt comprises a level plain overspread by shifting sand carried by the ***urár ret***, or action of the wind on the sand, and is what is locally known as the ***rakkar*** tract.

Parallel to the Siwáliks, but clear of their outlying spurs, is a second and narrow belt which contains more loam and less sand than the ***kandi*** and in which the ***urár ret*** is less extensive. It corresponds generally with the ***rakkar*** assessment circle. Still further from the hills is the exceptionally fertile belt called the Sirwál, because the water-level in it is not far from the surface, which is still more loamy than the ***rakkar*** and contains very little sand except where the *chos* have caused diluviation. It has a texture which enables it to draw up and retain the maximum of moisture.

South-east of Garhshankar is a tract of clayey loam, probably an old depression connected with the Beín.

It is in all probability not the fact that the light sand found in the plains has all been carried down from the hills. Much of it is no doubt the residue of fertile loamy soil which has been eroded by the action of the hill torrents in their lower courses in the plains, light clay particles having been carried lower down to a distance and the heavier sand deposited after a comparatively short journey.

North of Dasúya and so beyond the range of the Siwálik denudation, is a tract probably formed by the alluvion of the Beas from the inner hills. This is on the whole one of the most fertile tracts in the District.

The upper portion of the Una Tahsíl consists of the watershed and valley of the Swán (Sohán), while the lower part is a plain bounded by hills on either side through which the Sutlej finally debouches into the plains. The soil of the Una Valley is for the most part a good alluvial loam, which is specially fertile on the

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Agriculture.

Soils.

banks of the Sutlej. In the uplands fringing the eastern side of the Una valley the soil is for the most part a good loam, largely interspersed and in some places covered with stones and pebbles which have been weathered out of the adjacent hillsides. These consist mainly of (apparently marine) pebbles and stones more or less loosely conglomerated in a matrix of clay or loam. The uplands on the west side of the valley are of a more sandy texture, due no doubt to the presence of soft sandstone as the chief constituent of the Siwáliks.

The *maira khális* or clayish loam soil of the District is probably, taking conditions of climate and rainfall and the general efficiency of agricultural labour into consideration, the most fertile and productive soil of the District. It is fairly easily tilled and worked up into a seed bed well suited for germination; its texture and capillarity are such that while excess rainfall can percolate downwards sufficiently to prevent water-logging, moisture can in case of necessity be drawn in sufficient quantity from the lower damp or water-bearing strata. The lighter sandy loam (*maira retar*) is on the other hand too porous to allow of its making full use of anything more than a moderate fall of rain at one time. Very heavy showers percolate through to the sub-soil, carrying with them the nitrates and other valuable plant food to a region below the root-bearing stratum in the case of cereals. With tap-rooted legumes or pulses the case is of course somewhat different. The harder clay soils (*rara*, *rohi*, *&c.*) are not very common. They require more prolonged and laborious tillage than the lighter loams to bring them into that pulverent condition needful for the proper growth and germination of seedlings. Their closer texture and larger extent of internal capillary surface renders contained moisture less readily available for the use of plants, while the upward flow of moisture by capillary attraction is probably less plentiful than in the more porous loam. Moreover, the greater liability of clay soils to coagulate causes them to dry more quickly by evaporation from the surface than is apparently the case with the loam. The former can thus utilize, in fact it needs, a more abundant supply of moisture than the latter. It thus results that even in this sub-montane District, with its fairly plentiful rainfall, it is found needful to apply artificial irrigation (chiefly from wells) to the harder clay lands.

The lighter soils are on the whole more suitable for Rabi than for Kharíf cultivation. Where there is a considerable admixture of sand the soil dries quickly in the summer when the Kharíf is growing. Its ripening depends on rain in Assu (September-October), and if this is obtained the season is then late enough for sufficient moisture to be retained for successful Rabi sowings. Again, the roots of Kharíf crops strike deeper than those of wheat, and the lighter soils unless well tilled do not apparently contain much rapidly available plant food at any great depth. The conditions of Kharíf cultivation obviously do not allow sufficient time for prolonged or thorough tillage.

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Agriculture.

Soils.

The sloping stony (*Danda*) soil of the hills in the Una Tahsíl is not well adapted for Rabi cultivation. Its situation promotes drainage and consequent more or less rapid drying. On such soils Rabi is for the most part restricted to years of heavy rainfall.

A list of the local names for varieties of soil is given in Appendix A.

Annual course of agriculture.

The Kharíf ploughings begin about 15th Hár, *i.e.*, the beginning of July, and go on to the end of Sáwan (middle of August), but sugarcane and cotton are sown much earlier, generally in February and March. In some cases maize also is sown as early as April. For the Rabi, ploughing and sowing goes on all through Assu and Kátik (middle of September to middle of November), but late wheat is sown up to the 15th Maghar (beginning of December). Maize is cut and threshed in October, while the threshing of rice, pulses and *bájra* is carried on in November. During Poh, Mágh and the first half of Phágan (middle of December to end of February) the pressing of sugarcane proceeds; this crop is sown in Phágan and Chet (middle of February to end of March). The Rabi harvesting lasts all through Baisákh and up to the middle of Jeth (middle of April to end of May). The above dates apply to the plains; those in the hilly tracts are somewhat earlier. The dates are of course apt to shift with seasonal conditions.

Tillage and sowing.

Among the better class of cultivators, Jat, Sainís and Aráins, tillage is carried out in a very fairly satisfactory manner, considering the means available. It is generally more thorough for the Rabi than for the Kharíf, as more time is available in the case of the former. For wheat and sugarcane a number of ploughings are given, as a fine seed bed for these crops is essential. Gram is a harder crop, and with its long tap roots does not require so much care. In the hills tillage is less thorough than in the plains, a not unnatural result when the wearisome labour of ploughing what look at the first glance like heaps of stones is considered. In the hills the first ploughing is called "*dhál*" (clod-breaking) and the second "*báj*." Generally not more than three ploughings are given in the stony soils.

The benefits of deep ploughing are appreciated, more especially in season of scanty rainfall, when moisture can percolate to and remain stored in the deeply stirred soil instead of being retained at the surface and subjected to more rapid evaporation. Other benefits which are recognized are that the soil is kept cool, and that sufficient room for root development is provided. The disturbance of the sub-soil by deep ploughing is not regarded as a danger; this seems scientifically sound, since in a naturally hot climate the composition of the surface and sub-soil are very similar, so that there are not likely to be any harmful materials which would be brought up to the root-bearing stratum by deep ploughing. The only impediment to the latter consists in the fact that the cattle are not strong enough for the labour involved.

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Agriculture.

Tillage and sowing.

Deep ploughing is not considered good when the rainfall has been abundant, nor again is the seeding-plough driven deep. When the soil has been reduced by the plough to a fairly fine tilth, the *sohága* is used to supply the place of a light roller. It breaks up any remaining clods and also compacts and levels the surface. The levelling by reducing the area of exposed surface no doubt tends to check evaporation, while the compacting promotes the capillary attraction of sub-soil moisture and the conduction of warmth without any such harmful coagulation of the surface soil particles as would increase evaporation and hamper germination and root-growth. The *sohága* is applied after ploughing and before sowing if some time has to elapse between the two. It is also used after sowing.

Sowing is carried out in one of three ways according to circumstances—

(1) with the *por* or *náli*, *i.e.*, the seed tube which is secured to the plough handle with its lower end close to the heel;

(2) by *kher*, *i.e.*, dropping the seed by hand into the plough furrow;

(3) by *chatta*, *i.e.*, by merely scattering the seed on the surface.

The first method if properly carried out deposits the seed at the lowest part of the furrow. It is employed when the moisture in the surface soil is scanty, the object no doubt being to place the seed in a position where it may utilize the sub-soil moisture as much as possible. Under the second method the seed does not lie so deep, and it is resorted to where there is a moderate supply of moisture in the soil. When the latter is very moist the seed is scattered on the surface. To sow at any depth under such circumstances would be to expose the young seedlings while germinating to the danger of being crushed by the coagulation into clods of the moist soil on drying. It occasionally happens that after Rabi crops have been sown with the tube or by the *kher* method, a late fall of rain coagulates the topmost surface layer of soil before the seedlings have appeared above ground. The coagulation is called *kappar* or *karandi*, and has to be removed in the lighter loam soils by raking with the *dandal*, while the harder loam and clay soils have to be reploughed and resown. Sandy soils owing to the comparative deficiency of argillaceous particles capable of coagulation are not so liable to *karandi*. This is one of the reasons why the lighter soils are sown for Rabi earlier than the heavier ones.

Weeding and hoeing after the crop has appeared above ground do not occupy a very prominent place in agricultural operations except in the case of the maize crop. The Sainís and the better

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Agriculture.
Tillage and sowing.

class of cultivators understand, however, the advantage of having a shallow surface layer of soft open (*poli*) soil to act as a mulch which may prevent evaporation of moisture while the crop is still young.

Agricultural implements and appliances.

Montgomery, S. R., § 79.

The agricultural implements are of the usual simple and primitive description. The plough is the light country plough, called *mona*, and is fairly well adapted to the light soils. Heavy ploughs for deep ploughing would be useless, for the holdings are small, and a heavy plough means larger cattle and more food for feeding them. The sugar-press is the *belna* in ordinary use in the Punjab; further reference will be made to it later. The other agricultural implements in ordinary use are:—

Name of implement.	Time it lasts.	Cost and by whom manufactured.
1. Trowel (*ramba* or *khurpa*) ...	6 months ...	Made by the village blacksmith as a part of his contract work, the iron and charcoal being provided.
2. Sickle (*dátri* or *dáti*) ...	Ditto ...	Ditto ditto.
3. Spade (*kahi*)	2 years ...	Ditto ditto.
4. Clod crusher (*sohága*) ...	4 years ...	Made by the village carpenter as above, the wood being supplied.
5. Hoe for sugarcane (*baguri*) ...	1 year ...	As No. 1.
6. Four-pronged fork (*tangli*) ...	2 years ..	Costs four annas, the leather thong that binds the fork to the handle being supplied by the village Chamár.
7. Two-pronged fork (*sánga* or *salánga*).	Ditto ...	As No. 4, the leather thong being supplied by Chamár.
8. Iron for digging holes (*gandala* or *khuti*).	Ditto ..	As No. 1.
9. Earth board (*karah*) ...	4 years ...	As No. 4.
10. Large rake (*dandral*) ...	Ditto ...	Ditto.
11. Wooden rake without teeth (*phaora*)	Ditto ...	Ditto.
12. Axe (*kulhári*)	Ditto ...	As No. 1.
13. Adze (*bahola* or *tesa*) ...	Ditto ...	Ditto.
14. Chopper (*gandása*) ...	2 years ...	Ditto.
15. Frame-work drawn by bullocks treading out corn (*phala*)	1 year ...	As No. 4.
16. Board for making irrigation beds (*janda*).	4 years ...	Ditto.
17. Ox goad or whip (*paráini*) ...	Ditto ..	Handle made by village carpenter, iron point by blacksmith, and leather thong by Chamár.
18. Tube for sowing with the plough (*por*).	Ditto ...	Made by village carpenter and Chamár.
19. Rope net for carrying *bhúsa*, &c. (*tangar*).	Ditto ...	Made at home. If purchased, costs Re. 1.
20. Winnowing basket (*chhaj*) ...	1 year ...	Made of reeds by the village Chúhra.
21. Basket for manure (*tokra*) ...	Ditto ...	Made of twigs at home. If purchased, costs one anna.
22. Ox muzzle (*chhikli*) ...	Ditto ...	Made at home. If bought, costs one anna.

Thus, as a general rule, wood and iron are supplied by the agriculturist; the village artizan, who makes and repairs all such articles, receives in return a share of the produce at harvest. The plough is made in the same way, but the sugar-press is an extra, and ordinarily costs about Rs. 30.

Cropping and rotations.

The local agriculture does not, according to Mr. Fagan, include any system of real thorough-going rotation extending over a

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Agriculture.
Cropping and rotations.

series of years such as is practised in Europe. As regards the plain portion of the District, land may for the purposes of cropping be divided into two broad classes,—(1) double-cropped (*dofasli*) year after year generally with maize followed by wheat. This is known as ***niai*** if in close proximity to the village site, or more generally as ***vadh*** (stubble land). (2) The more distant single-cropped (***ekfasli***) land; this bears one crop in the year, which is generally wheat or ***berrar*** (wheat and gram mixed), for two or three years running followed by a Kharíf crop. Such lands are known as ***barĕhár***, ***sánwin*** or ***nalwin***. They are not very well adapted for Kharíf cultivation because they are not manured, while owing to the limited amount of plant food set free by the scanty and hurried tillage which is all that is generally possible for the Kharíf manure is generally needed for the crops of that harvest except in the case of *chari* (*jowár* grown for fodder) and leguminous pulses such as *moth* and *másh*.

The Kharíf crop grown on *ekfasli* lands is generally one of these or else *chari* mixed with a pulse. Sometimes in place of the occasional Kharíf crop gram is substituted for wheat in the Rabi on these *ekfasli* lands, and they are no doubt benefited in this way by the well-known effects of a leguminous crop in increasing the nitrogen content of soil.

The sugarcane crop occupies the land for two harvests, and the area under it may therefore be so far regarded as *dofasli* land. It is from time to time interchanged with that under maize and wheat (*dofasli*) cultivation. In the more level portions of the *kandi* tract of the Dasúya Tahsíl the cropping on *ekfasli* lands often consists of wheat in the Rabi followed by *moth* in the succeeding Kharíf and then a naked fallow for two harvests. It is rare to find the *ekfasli* lands there cropped continuously with wheat. Possibly the leguminous *moth* acts as a restorative by increasing the nitrogen content.

In the case of the more sandy *ekfasli* lands in the plains the usual Rabi crop is *berrar* rather than wheat alone. This again is probably an unconscious appreciation of the effect of the leguminous gram in counteracting the exhausting effect of the cereal.

In the hilly tracts the classes of lands for the purposes of cropping are the *lahri* or continuously double-cropped and manured area surrounding the small and scattered hamlets and the more distant *ekfasli* fields which are called *barehar* (as in the plains) or *báhari* or *johal*. The cropping on the *lahri* lands is a uniform succession of maize followed by wheat. The cultivation of the *ekfasli* lands is mainly confined to the Kharíf, as the sloping and often stony fields generally dry too quickly to allow of sufficient moisture being retained for Rabi sowings. The better class of *ekfasli* fields found chiefly in the Bharwáin hills and on the less sandy portions of the Siwáliks are sown with maize, and the inferior ones with *moth* or *kulth* (*dolichos uniflorus*), which are

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Agriculture.

both legumes. When the summer rains have been plentiful gram is sown in the former, or wheat when they have been specially favourable.

Cropping and rotations.

On the whole a consideration of the prevalent system of cropping indicates an appreciation, unconscious and unscientific though it may be, of the beneficial effects of leguminous crops on the soil. Their cultivation takes the place of rotations properly so called.

According to Colonel Montgomery, a few of the rotations considered advisable are—

Trefoil (*senji*) followed by sugarcane, or hemp followed by sugarcane or wheat, or indigo followed by sugarcane, melons or wheat.

On land which bears two crops only,—wheat in the Rabi is followed by Indian corn in the Kharíf and by wheat in the next Rabi, and so on.*

The ordinary course of cropping three crop lands in the vicinity of the town of Hoshiárpur is as follows:—

(1) Tobacco, (2) Indian corn, and then (3) potatoes, radish, turnip or wheat; or Indian corn may be followed by two crops of potatoes, the second taking the place of tobacco.

"Unmanured and irrigated lands are ploughed oftener than manured and irrigated lands. For wheat, land will be ploughed four to six times if it is manured. If it is unmanured, it will be ploughed six to eight times. For sugarcane land is ploughed 10 to 15 times. After cotton gathered in November, the land is often allowed to rest till Indian corn is sown in the Kharíf. In the *Kandi* a good deal of land is cultivated only every second year, and lies fallow for a year between each crop."

Manure.

Double-cropped lands *(dofasli harsála)*, which are chiefly those near the village in the plains *(niai)* or near the homestead in the hills *(lahri)*, are uniformly manured. The double-cropped canal-irrigated lands in Dasúya are an exception, as they often get no manure. The materials used as manure are,—*goha* = fresh cattle-dung; *gota* = dry cattle-dung; *mengan* = goat dung; and *kúra*, *arúri* or *mail* = sweepings generally, and includes very often the crushed stalks *(pachhi)* of sugarcane. Dung ashes *(suhá)* are also used and are said to be useful as a protection against insect pests. *Mengan* is said to be a hot manure, which no doubt means that it undergoes rapid oxidization and fermentation; *goha*, on the other hand, is regarded as a cool, *i.e.*, (probably) a slowly decomposing manure.

*The rotation quoted above is very common on unirrigated land. But rains of course interfere with the rotations. If an interval of ten months elapsed, I should not call it *dofasli*. The rotation given is *the common* rotation, I think I may say, on *dofasli* land. Wheat is sometimes replaced by *sarshaf*, *masúr*, barley, gram, &c. The *dofasli* land has of course generally to be manured, unless the land is subject to inundation and gets a fresh coating of soil. Such land is not common in this District and Jullundur.

CHAP. II. A.

Agriculture.

Manure.

The manure heaps are generally placed around or in the immediate vicinity of the village site. Manure is removed and stacked in the corners of the fields to which it is to be applied during the cold weather. It is spread in Jeth or Hár (15th May to 15th July) and ploughed in at the break of the summer rains or just before. It is now not uncommon to see the dung heaps located in the fields and not near the village. The change is, Mr. Fagan thinks, partly based on sanitary considerations. Fermentation proceeds for long periods in the open air unchecked, and no measures whatever are taken to regulate it or to protect the manure by a roof or other covering. The consequence is that there must be much wastage of ammonia by evaporation and of nitrates or nitric acid by washing due to rainfall on the unprotected manure. There seems to be no appreciation whatever of the specially great value of the urinous constituents of manure, which must be almost entirely absent. It is generally considered that manure requires two years to ripen fully, and it seems fairly clear that, under the system of storage adopted, a large portion of the more valuable constituents must to a very large extent disappear in this long period. Probably in no direction is agricultural practice more capable of improvement than in the matter of the storage and preservation of manure.

In the hilly tracts fields are often manured by folding sheep and goats on them. The value of this system is appreciated; so much so that the migratory hill shepherds (Gaddís) are often induced by payment or otherwise to allow their herds to be utilized in this way.

The proportion of land manured to land irrigated is given in the marginal table, which was prepared for the Famine Report of 1879 (page 252). The proportion of manured land is probably somewhat over estimated.

	Constantly manured.	Occasionally manured.	Not manured.	Total.	Percentage of previous column which bears two or more crops annually.
Irrigated land ...	31	29	40	100	About 16 per cent.
Unirrigated land ...	5·8	2·8	91·4	100	
Total ...	7	4	89	100	

From 300 to 700 maunds of manure per annum are put on lands regularly manured.

Population engaged in agriculture.

About three-fifths of the population are agricultural. Of whom these 65 per cent. are cultivating owners or their dependents, and more than half the cultivated area of the District is held by tenants.

Agricultural partnerships and servants.

Agriculturists sometimes club together to cultivate land.* The terms of partnership vary according to circumstances; ordinarily each partner furnishes an equal amount of labour, bullocks,

* An association of cultivating tenants is called *pahâli*.

CHAP. II, A. Agriculture. Agricultural partnerships and servants.

&c., the profits being equally divided. The farm servant (*háli*) usually gets food and clothing and Re. 1 a month as wages. The clothes consist of a *chádar*, *sáfa* and *pogri*, and a pair of shoes every six months. Bedding and a blanket are also provided, but these are returned to the master when the *háli* leaves his service. In some cases, instead of wages, the servant gets a share of the produce at harvest time, generally one-fifth or one-sixth. In both instances the servant only provides manual labour, the cattle, seed, implements, &c., being all supplied by the master. The subject of the employment of field labour other than that of the proprietors or tenants themselves is thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 714) :—

"It is customary for the agriculturists of this District to employ paid field labourers. They are principally employed for weeding and hoeing (*godai*) and for cutting the crop at harvest; when employed in weeding and hoeing, they are called *goda*; when cutting at harvest, *láwa*. They receive at hoeing time two annas per diem, or two annas and food, or sometimes two and-a-half annas without food, or sometimes they are paid in grain. At harvest time a very common way of paying them is to give them one sheaf or half a sheaf of grain (the sheaf contains on an average about eight seers *pakka* of grain) according to the price of grain at the time. These labourers are principally of the Chúhra (sweeper), Chamár (currier), or Juláha (weaver) castes. But the zamíndár classes themselves, such as the Báhti, Jat, Saini, Gújar, also occasionally work for hire in the field. They cannot be said to form a class by themselves in the character of field labourers. Most of them have other means of livelihood, *e.g.*, the Chamár prepares skin and horns for the market, the Chúhrás sweep the village houses, the Juláha has his loom and weaves cloth. At the same time the people who take to labour in the field when opportunity offers are mostly of a very poor class, and have, as a class, difficulty in eking out their subsistence by manual labour of various kinds. I do not think the number of such persons is less than about 7 or 8 per cent. of the total population of the District.

"The above does not take account of ordinary field servants or *kámás*, who are employed by the Rájput land-owners generally, and by all the richer zamíndárs. These are employed all the year round, and engage in all field operations. They receive Rs. 1-8 and Rs. 2 per mensem and food and clothes. I think this class—*i.e.*, *káma*—may amount to about 1 per cent. of the population, probably not more. The position of both, whether *káma*, *i.e.*, regular labourers, or *goda* or *láwa* called in at harvest or weeding time, is distinctly inferior to that of the poorer agriculturists, who cultivate holdings of their own. They live, as a rule, from hand to mouth by the daily labour of their hands, and cannot get much credit with the village trader."

Wheat. Montgomery, S. R., § 81.

The common wheat grown is a reddish bearded variety called *káthi*. Other kinds are also cultivated in particular localities, such as the *dáúdkháni*, or white wheat, for which the villages of Síprián and Sabár at the foot of the Siwáliks in the Dasúya Tahsíl are celebrated; and the *badának*, or white wheat with a long beard, grown in irrigated lands. *Kanku* or *mundri* is a white beardless wheat coming into favour, and usually only grown for export; but very little is at present exported from the District. A curious fact about the *kanku* is that when grown near the hills it is white, but if sown at some distance from the hills it becomes reddish. *Dhamúri* is another red wheat, not thought so well of as *káthi*, but well adapted for *chhal* lands, in which ordinary wheats are often laid by the high winds in March; the *dhamúri* has a firm stalk and root, and is not easily stirred. But by far the largest area is under *káthi*, the kind mostly used for mixtures with gram and other crops. The people say its outturn is greater than of other kinds, and it is the ordinary food of the agriculturist in the summer months, especially when mixed with gram. The number of ploughings given to wheat land varies according

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Wheat.

to the crop that precedes it. If it follows maize, the time for ploughing is short and not more than three or four can be given. If the two-year course is followed, continuous ploughings can be given for ten months ; but even so the majority of farmers do not plough more than eight or ten times. The best time for sowing is from the middle to the end of October, but wheat can be sown up to the end of December. In the riverain villages the land is often not dry enough to sow till November, and if the seed is sown too early it is eaten by a small grass-hopper called *toka*. The subsequent operations are simple. The field should be occasionally weeded in November and December, the most common weed being a kind of wild leek called *piáji*. The saying is, *khet piáji, mulk doráji* : or, "a field with *piáji* in it is like a country with two kings."

After December nothing need be done besides the protection of the crop from stray animals till it is ripe in April. The 1st of Baisákh (about the middle of April) is the proper day to begin reaping the wheat harvest. When cut it is tied into sheaves and left in the field for a day or two, and then brought to the threshing floor. After 10 or 12 days the threshing begins, and is effected by bullocks treading it out and dragging after them a frame-work of wood (*phala*) covered with thorns and stones. The winnowing is done by lifting the wheat and chaff high over the head in baskets, and letting it fall gradually to the ground, so that the wind separates the chaff from the grain.

The quantity of seed used is about half a maund per acre, but a good deal depends on weather conditions at the time of sowing, and also on the class of soil. The average outturn varies very much from tract to tract. Extensive crop experiments were carried out for five years during the First Revised Settlement with results as shown in the margin.

Tahsíl.	Area under experiment.	Total produce.	Average produce per acre.
	Acres.	Sérs.	Sérs.
Hoshiárpur	159·7	51,979	326
Una	110·9	18,512	167
Garhshankar ...	213·2	81,289	381
Dasúya	229·8	62,093	270
Total ...	713·6	213,873	300

The greatest number of experiments was made on second class unirrigated land, which is the principal wheat-growing soil. The results seem to show that in the best plains Tahsíls the average produce is eight or nine maunds an acre ; in Dasúya about seven maunds ; and in the hills only four maunds. The good lands in the Una Valley will certainly produce an average of seven or eight maunds ; but the average given includes the outturn for poor hilly lands. In the same way the southern parts of the Dasúya Tahsíl will produce at least as good an outturn as the best tracts of Garhshankar and Hoshiárpur. Of course the difference is enormous between the outturn of the best manured lands and that of the poorest sandy soils ; but the above results

may be given as fair averages for the whole District taken together. From subsequent inquiries made by Mr. Fagan, Deputy Commissioner, it appears that wheat irrigated by wells in the Sirwál Circle will yield from 12 to 16 *pakka* (standard) maunds per acre; while that grown *dofasli* after rice on the Shah Nahr Canal will not produce more than 6½ to 8½ maunds. In the Rabi of 1902 (an unfavourable season) 14 kanáls of wheat irrigated by wells in the Sadr Station gardens gave an outturn of 14·3 maunds (= about 19 bushels) per acre. The crop was of course grown under favourable conditions. Experiments on nine small plots in the neighbourhood of Hoshiárpur in Rabi 1904, a harvest in which the outturn was good, gave rates of yield for mixed wheat and gram of 19·31 maunds and 9·45 maunds per acre on manured and unmanured lands respectively. There can be no doubt that the addition of a reasonable quantity of manure makes a large difference in yield. On the whole, as regards the plains the average outturn of manured lands may be put at from 12 to 14 maunds per acre; and on unmanured *ekfasli* lands at from 6 to 9 maunds according to conditions of season and soil. In the light soil of the Kandi the yield falls in bad years to three or four maunds per acre.

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Agriculture.
Wheat.

Wheat is liable to many diseases. Rust (*kungi*) attacks it in very rainy or cloudy weather, but soon disappears with a warm sun. After the sowings rain is required three or four times with intervals of about a month; too much rain is apt to make it run to stalk, to the detriment of the grain.

Barley.
Montgomery, S. R., § 82.

Barley is usually cultivated only in irrigated or moist alluvial lands. It is sometimes grown alone; sometimes mixed with wheat or *masar*. Barley and *masar* (*bejar*) is the more favourite mixture, because the two crops ripen at the same time. When sown with wheat the mixture is called *goji*. The method of cultivation is the same as for wheat, but it can be sown later, that is, up to the beginning of January, and it ripens 10 or 12 days sooner. It is a common practice to cut patches of barley just as it is ripening, extract the grain, and make *sattu* of it; that is, to parch and grind it and make a kind of porridge of it. The area recorded under barley was 30,151 acres at the Revised Settlement; 67·6 acres were experimented on, and the average outturn was 332 *sérs*, or rather more than eight maunds per acre. This would be a very fair average for the district. The outturn is generally rather more than that of wheat, and it is seldom sown in the poorest lands as wheat is. Barley will thrive with more rain than wheat, and is often cultivated in rather marshy land. Experiments on 35·5 acres of barley and *masar* mixed gave an average outturn of 413 *sérs* per acre. This is perhaps rather in excess of the average; nine maunds would be more accurate.

Gram.

Gram is seldom sown alone in this District; the total area recorded at settlement was only 23,121 acres, while that under wheat and gram (*berrar*) amounted to 129,047 acres. Gram is hardier than wheat and is both sown and reaped earlier than the latter, the time for sowing being the end of September or the

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Gram.

beginning of October when it is cultivated alone. It likes rather a dry soil, is never irrigated and requires little moisture, and rain is especially destructive when the plant is in flower, when an insect called *sundi* attacks the pods and prevents the grains from forming. In a good year the outturn is very large, and the *bhúsa* of gram is very well thought of. If rain comes early in the year and the plant is inclined to run to stalk, it is sometimes topped by hand, or cattle are let into the field for a short time. Experiments were carried out during the First Revised Settlement on 76·5 acres of gram alone, and the average outturn was 186 *sérs*, the fact being that the five years were not good gram years. Probably five maunds an acre would be a good general average for the District, counting bad years and good together; but in a good year the produce would be double this. There is a common belief that lightning damages gram when in flower, and Mr. Fagan is inclined to believe that this is the case. It is not improbable that some process of fermentation or decomposition may be set up by the generation of ozone caused by electrical disturbances of the atmosphere.

The natives sometimes sow a line of linseed (*alsi*) round a gram field, with the idea that its blue flower protects the gram.

Berrar.

As already mentioned, gram is generally sown mixed with wheat, especially on the lighter *ekfasli* soils, the reason being partly the belief that whatever the year, one of the two crops is sure to give a good yield; and also that the mixture is the common food of the agriculturist, and is more satisfying than wheat alone. The mixture is sown in October at the same time as unmixed wheat, and about half a maund of seed is used *per* acre.

Tahsíl.	Area under experiment.	Total produce.	Average produce per acre.
	Acres.	Sérs.	Sérs.
Hoshiárpur	144	42,647	296
Una	18·8	4,184	223
Garhshankar ...	214·6	74,212	346
Dasúya	53·7	20,274	378
Total ...	431·1	141,317	328

The results of the experiments at settlement in wheat and gram together were as shown in the margin. It may be generally stated that the average produce of wheat and gram mixed is rather more than that of wheat alone, and about equal to barley alone.

Saron or *sarshaf.* Montgomery, S. R., § 84.

Saron or *sarshaf (brassica campestris)*, a kind of mustard, though cultivated in small patches, is a very important winter crop, for its leaves supply vegetables in October, November and December, until the various wild vegetables appear. It is generally sown in September in manured lands, either by itself in small patches, or in lines among other crops in the ordinary fields, and ripens in March. Oil is extracted from the seeds. Experiments were made on 5·8 acres, which gave an average outturn of 241 *sérs* or about 6 maunds per acre.

Tobacco. Montgomery, S. R. §, 85.

Tobacco is generally cultivated in small plots in the best manured lands, and requires constant irrigation. It can be sown at any time from November to March, as land is available.

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If it follows a maize crop, it is sown comparatively early, but often follows a wheat or barley crop cut green, and thus cannot be sown till February or March. The land should be first carefully prepared and heavily manured. The seed is sown first in small beds, and the seedlings are then transplanted. After this constant weeding and watering are required. When the blossoms appear, they are topped, except from those plants which are required for seed. The earlier sowings ripen in April, the later in May. After being cut, the tobacco is left lying in the field for a couple of days; it is then buried in a hole in the ground for a week, and after being beaten with sticks is made into twists, in which form it is sold. Experiments were made on 7·7 acres, the average outturn being 1,217 *sérs*, or about 30 maunds an acre. The tobacco of Garhshankar and the neighbourhood and also of Taláora, a village near Babhaur in the Una Tahsíl, is considered especially good, and sells at a high price. The tobacco of the District is said to be of three kinds:—*Desi*, formerly the most common kind, but now going out of favour. *Gobi*, said to be stronger than *desi*, and more popular. *Dhatúra*, the strongest and most liked; its cultivation is on the increase. It is supposed to be good for goitre, and, therefore, a good deal is exported towards the hills. The outturn of *dhatúra* is larger than that of *gobi*, and it is this kind which is principally cultivated in Garhshankar and the neighbourhood. Land suitable for tobacco ordinarily rents at about Rs. 20 an acre, and if well manured yields three crops, maize in the autumn, wheat cut green, lastly tobacco. Good land in the neighbourhood of Garhshankar has been known to rent for Rs. 50 an acre.

Safflower. Montgomery, S. R., § 86.

Safflower (*kasumba*) is cultivated principally in Tahsíls Garhshankar and Una, especially in the northern part of the former. It is sometimes grown alone, sometimes in lines in a gram field. It seems to grow best in rather sandy soil: the ground is not very elaborately prepared, and the seed sown at the end of September. The flower, from which a dye is made, is picked by women, who get a fifth share as their wages. The seeds are separated afterwards by beating the pods with sticks, and from the seeds an oil is extracted.

Poppy.

The cultivation of poppy is permitted in Tahsíl Hoshiárpur. The land is ploughed five or six times and consolidated with the *sohága*; the seed is then sown broadcast and the land watered; it is then again ploughed and more seed scattered. The yield in poppy heads (*doda*) is 48 *sérs* per kanál and the price Rs. 2-8-0 per 28 *sérs*. Opium is not made, the heads being sold to the contractor. The license fee is Rs. 2 for 5 kanáls.

Other Rabi crops, Montgomery, S. R., § 87.

The other Rabi crops are linseed (*alsi*), principally grown in damp riverain lands; *masar* (*ervum lens*), not often cultivated alone, but generally mixed with barley; poppy, cultivated in small irrigated plots; *senji*, a fodder crop grown near wells, or in moist lands; vegetables, including potatoes, grown in highly

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Agriculture.
Other Rabi crops.

manured and irrigated land near towns; *keu*, a kind of bean grown in marshy lands, often mixed with barley; *charál*, a pulse only cultivated in poor alluvial lands; and *matar*, also an inferior pulse. As no very large area of these crops is cultivated, no special remarks about them are necessary. Melons may also be considered a Rabi crop. They are a good deal cultivated in the neighbourhood of towns, and, as before remarked, in Mahtón villages.

Maize.
Montgomery, S. R., § 88.

Maize (ver. *makki* or *chhali*) is the principal Kharíf crop of the District. Good manured land is absolutely necessary; the more manure the better the outturn; if irrigation is available so much the better. The land is not usually prepared with more than three or four ploughings. The seed is sown after the first fall of rain in June or July; but in the hills it is sometimes sown in the end of May. The crop requires constant weeding and hoeing; when a couple of feet high the ground between the plants is ploughed up, this process being called *halud*. A hairy red caterpillar called *kutra* is very destructive to the young shoots, but fortunately it only appears for 12 or 14 days in the beginning of the rains, and then disappears. Moderate and constant rain, with alternating sunshine, is best for maize; both drought and much rain do harm. If the first sowings are destroyed by drought or wet, it is resown, and can be sown up to the middle of August; but the end of June or beginning of July is the best time. Near towns, where irrigation is available, it is often sown in March or April, and cut in June or July. In a few fields in the vicinity of Hoshiárpur two maize crops are raised in the same season. When ripening the crop requires constant guarding from the depredations of both men and animals, and wherever maize is grown, night is made hideous with the cries of watchers keeping off jackals, wild pigs, &c. The crop ripens in September and October, and is cut early, being about the first Kharíf crop to be harvested, and is thus off the ground early enough to allow of sufficient tillage for the wheat crop, which generally follows it. After being cut it is left in sheaves in the field for a day, after which the sheaves are stacked at the threshing floor, and left for 10 or 12 days. The cobs are then taken off and the grains separated by beating with sticks, and spread out on the flat roofs of houses or other places exposed to the sun. The best cobs with their encasing sheaths are generally preserved for seed. The marginal table shows the experiments made at the Revision of Settlement. According to Mr. Fagan, for this crop some 8 to 12 *sérs* of seed per acre are used. In the plains the average yield varies from 8 to 12 maunds per acre. A really good crop

Tahsíl.	Area under experiment.	Total produce.	Average produce per acre.
	Acres.	Sérs.	Sérs.
Hoshiárpur	107	53,769	503
Una	82·9	32,854	396
Garhshankar... ...	130·6	61,307	469
Dasúya	96	37,487	391
Total ...	416·5	185,417	445

will, however, go up to 18 or 20 maunds. Maize is scarcely ever cultivated except in good soils, otherwise the average would be much lower.

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Maize.

Cotton. Montgomery, S. R., § 97.

A comparatively small area is covered by cotton, which is grown mainly for domestic use. About half of this is in the hills. It is generally sown in land of average quality, which is not too damp or too heavily manured. It is prepared by seven or eight ploughings, and the seed is sown either in March, when it is called *chetri*, or after the first rains in June or July, when it is called *vatri*. The seeds are generally steeped in water, and then rubbed with dung to prevent their adhering together. Soon after the crop appears, it should be weeded three or four times, and the plough is often less used (*halud*) as for maize. The seed should not be sown close together:—

Kanak kamádi sangni,	Sow wheat and sugarcane close,
Dad tapossi kangni,	*Kangni* at the distance of a frog's jump,
Dáng o dángh kapáh,	Cotton at the distance of a long staff;
Lef di bukal márke,	Let a man wrap himself in his sheet,
Chhalián vichi ja.	And walk through a field of maize.

But this good advice is often disregarded, the result being that the cotton plants run to stalk, and produce little. Moderate rain is required; and rain at night in Bhádon (the middle of August to the middle of September), when the plant is in flower, is said to be bad. The picking begins in October, and goes on at intervals till the middle of December, the pickers getting one-fifth share as wages. Pickings are finished too late to allow of its being followed by a Rabi crop. Experiments made at the First Revised Settlement on 100 acres gave an average outturn of 168 *sérs* (or about 4 maunds) the acre of uncleaned cotton, but Mr. Fagan was in 1903 told that the average crop in the Sirwál was 8 to 12 maunds while a first class crop would give 20 maunds. Cleaned cotton is about one-fourth the weight of uncleaned.

Rice. Montgomery, S. R., § 98.

The several kinds of rice grown in the District may be divided as follows:—1st class—*básmati, chahora, begami*; 2nd Class—*jhona, ratru, sukhchain, munji, sathi, kalona, kharsu.*

The total area under rice at the First Revised Settlement was 33,656 acres; of this more than half is grown in the Dasúya Tahsíl and the area under first class rice in that Tahsíl is 4,085 acres. Unfortunately no classification of rice was made in Una; but the total area under first class rice in the District is probably over 5,000 acres. Rice is cultivated only in marshy land, or in land copiously irrigated by a canal or stream. In one large village in Garhshankar, Moránwáli, it is grown in well-irrigated land; but this is most unusual, and the reason here is that the land is *dabri,* well suited for rice cultivation, and the water only three or four feet from the surface, so that as much water as is necessary can be given to the crop with very little labour. First class rice requires a constant flow of water; for the second class it is sufficient if plenty of water is given; if it stagnates no harm

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Agriculure.
Rice.

is done. Heavy floods, if they top the plant and cover it for two or three days, destroy it, but the mere passing of a flood over a crop does it no harm. The land is prepared by three or four ploughings. *Munji* (the commonest rice) is sown in March or April, the other kinds in June or beginning of July. Rice may be sown either broadcast or after raising seedlings in small beds. The broadcast sowings are of two kinds: (1) *vatrán*, when the moisture has sufficiently subsided to allow of ploughing and sowing; (2) *kadwán, kadu*, or *lung*, when the seed is steeped in water for two or three days, and then scattered broadcast in the mud. When sown by raising seedlings the process is called *láb*, or *panîri*, and this, though more laborious, is more profitable. The best kinds are always sown by the *láb* method. *Sathi* or *kalona* are always sown *kadwán*; the other kinds may be sown in any way it pleases the cultivator. Some weeding is required for rice sown broadcast; that sown by *láb* requires none. The earliest sowings ripen in September, the later ones in October and November. *Sathi* is supposed to ripen in sixty days.

Sathi pake sathín dini,	*Sathi* ripens on the sixtieth day,
Je páni mile athín dini.	If it gets water every eighth day.

Kharsu is a very coarse rice grown in alluvial soils, where the river has deposited some silt, but not yet sufficient for the better crops. Grasshoppers (*toka*) are fond of the young shoots; and pigs, which abound in the high grass of the *chhamb*, do much harm by uprooting the fields of rice. High winds also are considered bad when the plant is nearly ripe. The crop should be cut before the grains are quite ripe (*hargand*), otherwise much of the grain is lost. Threshing is done by the treading of oxen without the wooden frame (*phala*) used in ordinary threshing. The rice straw is of little use, except for bedding and litter; it contains no nourishment, and cattle will not eat it unless very hungry. The grains are husked by pounding them in a large wooden mortar (*ukhal*) with a pestle (*mohla* or *músal*). As to the outturn Colonel Montgomery wrote:—

"Experiments were made on 41·8 acres, the result being an average outturn of 378 *sérs* (or about 9½ maunds) an acre. I am unable to give the average outturn of the different classes, but most of the experiments were made in *munji, jhona, sathi, básmati* and *chahora*. Mr. Temple considered that some of the best rice-growing villages produced 60 maunds an acre; this appears to me quite incorrect; even if *kacha* maunds were meant a produce of 25 maunds an acre is an excessive average, though special plots may grow as much. I am inclined to think that ordinary rice-growing land will not produce more than nine or ten maunds, and the better *básmati* and *chahora* lands about twelve maunds."

Mr. Fagan is inclined to think that the average yield is now (1903) more than 9 or 10 maunds. Twenty maunds has beens mentioned as an ordinary yield, but this is probably excessive; possibly 15 or 16 is nearer the mark in villages which get good canal irrigation.

Másh, Múng, and *Moth.*
Montgomery, S. R., § 99.

The area under *másh* (*phaseolus radiatus*), *múng* (*phaseolus mungo*), and *moth* (*phaseolus aconitifolius*) is chiefly in the Dasúya and Una Tahsíls. They are grown principally in the high leve land around Mukerián, in fact where the two-year course is

followed ; under that course it is almost invariably one of these crops or *chari* which follows wheat. No great amount of labour is bestowed on them. The land is ploughed two or three times after the spring crops have been cut and the seed sown in the beginning of the rains. No weeding or hoeing is done ; and the crop is cut in November, the *bhúsa* being well thought of. *Múng* is not often met with ; *másh* is sown in rather better lands than *moth*, which is cultivated in some of the poorest lands and on dry sloping hillsides. Both *másh* and *moth* thrive best in years when the rainfall is rather scanty. The experimental returns show an average of 117 *sérs* (or about 3 maunds) an acre on 19 acres of *másh*, and of 70 *sérs* (or under 2 maunds) on 33·2 acres of *moth*. It may be generally stated that 3 or 4 maunds is a fair average for *másh* ; and 2½ or 3 maunds for *moth*.

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Chari (*sorghum vulgare*) is only grown for fodder, and is always sown close. It is often found in lands under the two-year course, and, as is the case with *másh* and *moth*, very little labour is bestowed on it ; it is cut for the cattle in September or October. Like maize it requires moderate and constant rain, and drought in July and August affects it so that it becomes poisonous for cattle. It is considered one of the *zabti* crops, and cash rates are usually charged for it. It apparently exhausts the soil, for a spring crop is scarcely ever sown in a field from which *chari* has been lately cut ; if sown the outturn is poor.

Chari.

The following kinds of sugarcane are grown in this District :—

Sugarcane. Montgomery, S. R., § 89.

Chan.—A thin reddish juicy cane with a thin peel.

Dhaulu.—Whiter, thicker, and rather more easily peeled.

Ekar.—Resembles *dhaulu*, only with dark-coloured lines ; the peel is harder, and there is less juice.

Kanara.—White, very soft and juicy.

Pona.—The thickest and most juicy variety.

The kind almost always sown, except in the *kohla* or stream irrigated lands in the hills, is *chan*. Its juice is considered superior to that of any other kind for making sugar ; it is also less liable to injury from frost than *dhaulu* ; but the latter is sometimes to be found mixed with *chan*. *Ekar* is not much thought of, being the hardest and least juicy variety, and some cultivators cut it down directly they recognise it in a field. *Kanara* is generally only cultivated in the hills ; it is very soft and juicy, and the people have a saying that very little of it reaches the sugar-press, most being chewed by the men working in the fields ; the quality of its juice also is inferior to that of *chan*. *Pona* is never pressed, and is only grown near towns for chewing. About the time of last Settlement a kind of cane called *káhu* was introduced for experiment from the Gurdáspur District ; it is thick and juicy. Its cultivation has not spread beyond the north-east part of Dasúya. Of recent years a kind of cane known as *poni* has been introduced into the District. It is like *dhaulu* but much thicker. It

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Agriculture.
Sugarcane.

is said to be an Australian variety, and is not widely cultivated. The people seem to think the *chan* is the best kind for sugar. Sugarcane requires a good soil, but is seldom grown in the highest manured lands; the soils in which it is usually sown are *chhal*, *rohi*, *jabar* and *maira*. The greater part of the land under sugarcane in this District is unirrigated; the rainfall is good, and the soil has an inherent moisture which precludes the necessity for irrigation; *chhal*, *jabar* and *maira* will stand a little drought without much harm; *rohi* requires more rain, but with good rain or irrigation the outturn is splendid.

There are two ways of preserving the seeds* :—

(1) When the pressing begins the top joints of the canes are cut off to the length of five or four knots and tied up into bundles called *púla*, each sufficient for sowing one marla of land (about 23 square yards); these bundles are then buried upright in the ground till required. The top joints are closer together, and the outturn in number of canes from such seed is probably greater than if the whole cane were cut up; but the size and the strength of the cane in the latter case are greater. The collection of buried canes is called *khâta*.

(2) The number of canes required for seed are left standing in the field till wanted, when the whole cane is cut up and sown.

Where sugarcane is liable to injury from frost, the latter plan cannot be followed, and this appears to be the only reason in some parts of the District for the seed being cut early and buried in the ground. The *pona* cane seed is always buried, being most easily frost-bitten. The top shoots of the cane, called *ág*, form good fodder for cattle, and are considered the perquisite of those who cut and strip off the leaves from the canes. As a general rule, a cultivator keeps some of his best canes for seed. A Jat cultivator devotes a great deal of time and manual labour to the cultivation of this crop, and it is doubtful if his mode of tillage can be improved upon. Sugarcane is generally sown upon land which has had wheat in it the previous year, so as to allow nine or ten months for preparation of the soil; but it sometimes follows an autumn crop of maize in dry lands, or of rice in marshy. In some special plots the old roots of the cane are taken up immediately after the crop is cut, and the same land immediately resown. When it follows wheat, ploughing is begun in May and continues at intervals, according to time and means available, through the rainy season, till the wheat sowings are commenced in September and October. After an interval one or two more ploughings are given, and then all hands are required for working the sugar-

* The seed is of course not a *true* seed, but consists of divisions of the stems of ripened plants which contains eyes (*akhi*), *i.e.*, suppressed buds which grow on being buried in the ground. That portion of the ripened crop which is to furnish this seed is left standing late as the buds dry up and die some ten days after the stems are cut.

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Agriculture.
Sugarcane.

presses in connection with the previous harvest. Ploughing operations are begun again in January and February, and continued till the seed is sown in March. The *sohága* or clod-crusher is used after every two or three ploughings. The people say land should be ploughed 100 times for sugarcane, but it seldom gets more than 25 or 30 ploughings:—

Satin siwen gájrán,	Seven ploughings for carrots,
Sau siwen kamád;	A hundred ploughings for sugarcane.
Jyun jyun vahiye kanak nu,	The more you plough for wheat,
Tyun tyun dewe sawád.	The greater will be the profit.

Great importance is attached to the pulverisation of the soil after the ploughing. The seed is sown in March in the following way:—A furrow is made with a plough, and a man walking behind drops the seed in and presses it down with his foot at intervals of a foot between each seed. The furrows are made as close as possible to one another. Afterwards the *sohága* is passed over the field to cover up the seed. The soil is then constantly loosened and weeded with a kind of trowel (*bagúri*), until the cane attains a height of two or three feet in the rains. This hoeing, called *godi*, is very important, and the more labour expended on it the better is the outturn of sugarcane. After the canes are two or three feet high, nothing more is done until they ripen in November or December. Sugarcane is always sown thick, and no attempt is made to strip off the lower leaves when it has grown up. The quantity of seed required is about two maunds per kanál or 20 maunds an acre. The price of seed varies, but averages about Rs. 5 an acre. The cane is liable to various diseases and ravages of insects, the local account of which is as follows:—

(1) White ants attack the layers when first set, especially if the land is not well weeded at first. There are also destructive insects called *garuna* and *bhond*, the latter a kind of black beetle, which attack the young shoots. The cane sown earliest is most liable to attacks of white ants.

(2) *Tela*, a small insect, comes on the full-grown canes in dry years.

(3) Frost is also destructive under the same conditions as *tela*. Sugarcane is more liable to injury from frost in *chhal* land. The Una Tahsíl enjoys almost complete immunity from frost, and the *dhádu* wind that blows from the hills down on to the north of the Dasúya Tahsíl prevents frost in the villages of the Hájipur and Mukerián *thánás* of that Tahsíl.

(4) Rats do much damage. For a remedy the tops of the full-grown canes are tied together in lots of 15 or so. This gives light below and checks the wandering instincts of the rats. The tying together of the canes is also a preventive against frost bite, and supports canes which have attained to any size.

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Agriculture.

Sugarcane.

In good *chhal*, where fresh alluvial deposits can be depended on, the roots of the cane are sometimes left in the ground, and produce two or three and sometimes more years in succession; this system is called *monda*. The outturn of the second year is almost equal to that of the first; the third year a fourth less, and after that still less. *Monda* saves a great deal of trouble, but is only feasible in good alluvial lands. After the canes have been cut the land is ploughed a few times to loosen the earth round the roots, and the usual weeding and hoeing take place. As a rule little or no fresh manure is applied. A not uncommon practice when sugarcane is quite young is to cover the field with the leaves of *chhachra* (*butea frondosa*) to keep the soil cool during the hot months of May and June. The leaves rot in the rains and add to the fertilization of the soil. Very little irrigation is required in this District. *Jabar* and *chhal* are not irrigated at all; in other soils, if available, water is applied first before sowing and afterwards three or four times until the rains set in. After that the land is only irrigated if the rains are deficient.

Extraction of juice.
Montgomery, S. R., § 90.

The sugar-press used is the *belna*, of which an illustration is given at page 305 of Powell's Punjab Products. Three pairs of bullocks are generally required to work it at one time, and if worked night and day nine pairs are necessary. There are, however, smaller *belnás* worked by only two pairs of bullocks. A *belna* costs Rs. 30, and lasts about seven years; but its rollers have to be constantly renewed. The village carpenter takes Rs. 2 for setting it up every year, as well as four canes a day while the pressing is going on, and a drink of the juice every third or fourth day. Another of his perquisites is half a *sér* (*kacha*) of *gur* for every large vessel (*cháti*) of juice expressed. The bullocks cost from Rs. 20 to Rs. 25 each and last five or six years. An iron boiling pan (*karáha*) is also required, costing from Rs. 16 to Rs. 20; if hired, it costs Rs. 4 a year. The number of hands required to work a sugar-press are (1) a man or boy to drive each pair of bullocks; (2) a man to put the bundle of canes between the rollers, called *dohra;* (3) another to pull out the canes on the other side and pass them back, called *mohra*.

The canes are tied in bundles of 50 or 60, called *datha*, and are passed through the press 30 or 40 times until the juice is all extracted. The dry stalks or cane trash, called *pachhi*, are useful for making ropes and mats, and for tying sheaves of corn in the spring harvest. A *belna* is generally worked by partners, who help each other in stripping the leaves of the cut canes and preparing them for the press, and in providing bullocks to work it. The juice, as it exudes, flows into an earthen vessel called *kalari*, from which it is carried to the boiling pan.

During the last 20 years the old country *belna* has been widely replaced by the modern iron roller press. It is worked by one pair of bullocks. Single canes in place of the *datha* are placed between the rollers by the *dohra*, who is generally a boy. No *mohra* is needed. Far less labour is thus employed, but the pro-

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Agriculture.

cess of extraction is slower on the whole and there are other minor objections as noticed below. The cost of the modern press is Rs. 20 to Rs. 25.

Conversion of the juice into coarse sugar. Montgomery, S. R., § 91.

The next process is the boiling of the juice, and it differs according to the article required. The cultivator makes either :—*gur*—coarse undrained sugar, or compost ; *shakkar*—coarse undrained sugar dried ; or *mál ráb*—the material from which drained sugar is made.

For the first two the boiling process is the same. In making *gur* the boiled juice is emptied into a flat dish called *gand*, and allowed to cool, when it is worked up into round balls. For *shakkar* the cooled substance in the *gand* is well worked with the hands into a powder. *Gur* and *shakkar* will not generally keep good for more than a few months ; they deteriorate in the damp weather of the rainy season and lose their colour, but are still saleable at a reduced price for a year or two. In making *mál ráb*, the cane juice is not boiled so much as for *gur* or *shakkar*, but during the process a material (called *sukldi*), consisting of a gummy preparation of the bark of the *pola* (*kydia calycina*) and sometimes of the *dhaman* (*grewita oppositifolia*), is dropped into the boiling pan to clarify the juice. The scum is taken off as it rises, and when the juice has been boiled sufficiently it is emptied into open vessels, and when cool into large earthen jars called *mati*. The plan of using three or four separate boiling pans, as in the United Provinces, is not followed here, except in one village in Dasúya (Hardo Khandpur), where the method was introduced by a man from the south. The leaves and refuse of the cane are used for feeding the fire, which is tended by a man called *jhoka*. The boiling and straining are superintended by one of the partners of the *belna*, if *gur* or *shakkar* are being manufactured, and in the case of *mál ráb*, by a servant of the trader who has agreed to purchase the *ráb*, called *rábia*.

Refinement of coarse sugar. Montgomery, S. R., § 92.

The making of drained raw sugar (*khand*) is generally carried out by a regular trader. The process requires a great deal of superintendence, and few cultivators proceed further than the making of the first crude substances above mentioned. In making *khand* the *mál ráb* is emptied into large vats (*khánchi*), lined with matting, capable of holding from 80 to 400 maunds of *ráb*. At the bottom of the vat are a number of small channels leading to reservoirs outside, and on this flooring are placed pieces of wood, on which is a reed mat, over that a piece of coarse cloth (*pal*), the sides of which are sewn to the side mats in the vat. After a time the molasses (*shíra*) exudes through the cloth and matting at the bottom to the reservoirs outside, and is thence collected in earthen jars. After the *ráb* has been in the vat about 10 days, and the mass hardened sufficiently to bear a man's weight, it is worked up with an iron trowel so as to break up all lumps, and smoothed with a flat dish previously rubbed with *ghi*. Then

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Refinement of coarse sugar.

layers of *jála* (*potamogeton*), a water-plant, are placed on the top, and after every few days, the *jála* is rolled up, and the dry white sugar at the top of the mass taken off and fresh *jála* put next to the *ráb*, the old *jála* being placed over that ; so that as the sugar is extracted the superincumbent weight of *jála* increases. Towards the end, if it is found that the weight of *jála* is carrying sugar as well as molasses through the *pal*, some of the old *jála* is taken off. It takes three or four months to empty an ordinary vat by this process. If begun when the weather is cold, it is customary to light fires in the room containing the vats before putting on the *jála*, in order to make the molasses drain off quicker. The sugar taken off is spread out on a piece of coarse canvas on a hard piece of ground in the sun, and well trodden with the feet until it has been reduced to a dry powder. This substance is called *khand*, and sometimes *chini*, and is the ordinary coarse drained sugar sold in the market. The other forms of sugar are: *búra*, made from *khand* boiled in water and clarified with milk. When the substance has become a sticky mass, it is taken off the fire, and well worked with a piece of wood until it becomes a dry powder. Another kind of inferior *búra* is made in the same way from the sugar which adheres to the *jála* in the vats. *Misri*, also made from *khand* mixed with water and boiled to evaporation. It is then put into a flat dish called *tawi*, and when set, placed in a slanting position for the moisture to drain off. *Kúza misri*, prepared as *misri*, only with the best *khand*. After boiling, the preparation is poured into little round earthen vessels in which threads are placed, and when the sugar has set, the vessels are inverted. The crystals adhere to the sides of the vessels and the threads, and the moisture drains off. The vessels are then broken, and the sugar taken out. This is the ordinary candied sugar. *Talauncha*, coarse, moist, red sugar, being either that left at the end of the draining process in the vat, or molasses containing sugar and boiled and drained a second time, also called *dopak*. *Pepri*, the treacly sugar that adheres to the pieces of wood or the reed mat at the bottom of the vat.

Estimated cost of cultivation and value of produce. Montgomery, S. R., § 93.

It is difficult to put down the real cost of cultivation, as sugarcane is only one of many crops grown by the cultivator, and nearly all the labour expended on it is that of his own hands and of his family and servant; but the marginal table is an average estimate prepared at the last Settlement for four acres of sugarcane which is about the amount that one *belna* can press. The total cost would probably be not very different now with the iron press which apparently serves a somewhat smaller area than the wooden one. The results of

	Rs.
Seed	20
Manure	8
Field labour	30
Carpenter	2
Hire of boiling pan	4
Average annual cost of *belna* ...	4
Jhoka or fireman	6
Other labour at the sugar-press ...	8
Government revenue	14
Total ...	96
Or an average of Rs. 24 per acre.	

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Agriculture.

Estimated cost of cultivation and value of produce.

experiments made as to the outturn of sugarcane are given below :—

Year.	Detail.	Area under experiment.	Total outturn of *gur*.	Average outturn per acre.	Character of harvest.
		Acres.	Maunds.	Maunds.	
1879 ...	Irrigated ...	6·	102·3	17·1	Average.
	Unirrigated ...	21·8	404·1	18·5	
1880 ...	Irrigated ...	2·4	29·	12·1	Good.
	Unirrigated ...	33·4	643·5	19·3	
1881 ...	Irrigated ...	6·2	159·5	25·7	Very good.
	Unirrigated ...	40·9	830·2	20·3	
1882 ...	Irrigated ...	4·5	97·1	21·5	Average.
	Unirrigated ...	28·6	490·8	17·2	
Total ...	Irrigated ...	19·1	387·7	20·3	...
	Unirrigated ...	124·7	2,368·6	19·0	
	Total ...	143·8	2,756·5	19·2	...

In every case the outturn of *gur* has been taken, not boiled juice or *ráb*. It is curious that the average produce on unirrigated lands, on which the majority of experiments has been carried out, should be higher in two years than that on irrigated. The fact is that scarcely any irrigation is required in this District; the great sugar-growing tracts have a naturally moist soil, and even where irrigation is available it is often not used. From the above statistics we are justified in taking 19 maunds of *gur* as a good all round average per acre. Assuming the price current to be 12 *sérs* per rupee, the value of the outturn on 4 acres would be Rs. 253, or Rs. 63-4-0 per acre, and the net profit of the cultivator Rs. 39-4-0 per acre. In the case of a tenant cultivator the profit would be reduced by Rs. 16-8-0, the difference between Rs. 20 per acre, the average cash rent rate for cane land and the land revenue already allowed for on cost of cultivation. The profit should be much the same if *mál ráb* is made, as the rather larger outturn of this commodity as compared with *gur* and the lower price counterbalance each other. But, as a rule, *ráb* is more profitable, as the cultivator gets ready money for it at once. In the case of *gur* he has to consider the market in selling, and meanwhile some of it is eaten in the family, and some must generally be given to friends and relations. It is, however, becoming common for the cultivator to manufacture *gur*. Colonel Montgomery had an experiment carried out in order to show a statement as given in Appendix II to the Government of India Resolution No. 505 A., dated 30th May 1882, Department of Revenue and Agriculture. The results are given in the margin. The outturn of *gur* here is much larger than the average given above for the whole district. Even so the out-

	Outturn per acre.	*Percentage on*		
		Cane.	Juice.	*Ráb.*
	Maunds.			
Cane ...	296	...	...	...
Juice ...	149	50·3	...	...
Ráb ...	34	11·5	22·8	...
Gur ...	25¾	8·7	17·2	...
Khand ...	9½	3·2	6·4	27·9
Shíra ...	20½	6·9	13·8	60·3

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Agriculture.

Estimated cost of cultivation and value of produce.

turn per acre is only about three-fifths of that given for the Sháhjahánpur District, though the relative percentages between the different manufactured commodities are much the same. Canes are never sold in the bulk, because the growing and pressing are done by the cultivator; only near towns are they sold separately for chewing. The estimated outturn per acre is about 300 maunds, equivalent to 10 tons 14 cwt. The average market prices of the different kinds of sugar are as follows:—

English equivalent.	Native name.	Price, per rupee.	English equivalent.	Native name.	Price, per rupee.
Boiled cane juice ...	*Mál ráb*	15 *sérs.*	Better sorts of drained sugar.	*Búra* ...	3 *sérs.*
				Misri ...	$2\frac{1}{2}$,,
Undrained sugar ...	*Gur* ...	12 ,,	Candied sugar	*Kúza misri*	$1\frac{1}{2}$,,
	Shakkar	10 ,,	Very coarse red sugar.	*Talauncha*	8 ,,
				Pepri ...	Not ordinarily sold.
Common drained sugar	*Khand* ...	4 ,,	Molasses ...	*Shíra* ...	32 *sérs* per rupee.

As a rule, the cultivator is under no obligation to the money-lender during the period of cultivation; nor in the pressing, if only undrained sugars (*gur* or *shakkar*) are made. If *mál ráb* is made, the trader often gives an advance when the pressing begins, calculated on the probable outturn, and accounts are settled after the whole has been delivered. Interest at 24 per cent. is usually charged only on the balance if the outturn has been over-estimated. The refinement of sugar is very seldom attempted by any but the most opulent cultivators. Probably not more than two or three per cent. of cultivators proceed further than the making of *gur*, *shakkar* or *mál ráb*.

Comparative profits of the sugar Industry.

Colonel Montgomery wrote:—

"The average profits of the trader who makes the ordinary drained sugar (*khand*) may be put down as follows, taking the same quantity of four acres as in calculating the profits of cultivation:—

Expenditure.

	Rs.	A.	P.
Pay and food of *rábia*...	20	0	0
Pay of servants employed at sugar refinery for taking up and rubbing the sugar	20	0	0
Cost of miscellaneous articles, such as mats, cloth, &c., &c., in the refinery	10	0	0
Price of 80 maunds *mál ráb* at 19 *sérs* per rupee ...	168	6	9
Total ...	218	6	9

Receipts.

	Rs.	A.	P.
Price of 24 maunds common drained sugar, being 30 per cent. of the *mál ráb* at four *sérs* per rupee ...	240	0	0
Price of 48 maunds molasses, or 60 per cent. of the *mál ráb* at 32 *sérs* per rupee	60	0	0
Total ...	300	0	0

This gives a profit of Rs. 82 or 37·6 per cent. But the actual profit is generally not so much; the *mál ráb* may be of inferior quality, and scarcely any *khand* may be obtained from it, and some loss must be allowed for carelessness or dishonesty of servants. It will be seen also that I have calculated the outturn of *khand* as 30 per cent. of the

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mál ráb, though it is seldom more than 28. I have no means of ascertaining the total capital engaged in the manufacture of sugar in this District. A man generally requires some Rs. 1,000 to enable him to set up an ordinary sugar refinery or *khánchi*; though no doubt many manufacturers have a much larger capital.

Supply and demand of sugar and foreign competition.

This is *par excellence* a sugar-producing District, and the supply is much greater than the demand. The surplus sugar in the form of *gur, shakkar*, or *khand* is exported from the Una Valley to the hills, and from the plains to such marts as Amritsar, Jullundur, Bhiwáni, and Rohri in Sind. Foreign competition has as yet had no appreciable effect here. The Shájahánpur sugars are coming into fashion with the well-to-do inhabitants of towns, but the great mass of the people eat the ordinary native-made sugars, and it is generally acknowledged that the sugar trade has made a considerable stride during British rule."

Possible improvements in manufacture. Montgomery, S. R., § 96.

The wooden *belna* is a great improvement on the *kolhu*, but is inferior to the Bihia mill. The latter kind, as already stated, is now extensively used in the District. The cost of the Bihia mill is no more than that of the *belna*, and it expresses the juice more effectively and quickly, but as fewer canes are dealt with simultaneously the time required for the extraction of the juice of a given area is longer. The labour and draught required are less than half that used in the native mill. On the other hand, it destroys the cane fibres (*pachhi*) which are used for ropes and other purposes, and the metal and oil used for lubrication taint the juice. Also it cannot be repaired on the spot. In the further processes after pressing a decided improvement might be effected in greater cleanliness. The vessels which hold the fresh unboiled juice are not cleaned as often as they should be, and the juice, therefore, is very liable to acidification, while the general disregard of the ordinary rules of cleanliness in the sugar refineries is beyond description. No doubt many improvements might be effected in the system of refining. Since Settlement the number of *khánchís* or vats has decreased by about one-half owing largely to the competition of foreign sugar. There has at the same time been a reduction on the area under cane from 29,000 to 22,000 acres. The use of foreign sugar is at present confined to confectionery and sweetmeats; the *zamíndárs* and labourers prefer the native product, and apparently consume more of it now than formerly.

Other Kharif crops. Montgomery, S. R., § 101.

The other Kharíf crops are *sawank* (*oplismenus frumentaceus*), *chína* (*panicum miliaceum*), *koda* or *mandal* (*eleusine corocana*), hemp (*san*) and *sankukra* (*hibiscus camabinus*), *til* and *tili* (*sesamum Indicum*), *arhar* (*cajanus Indicus*), *kangni* (*pennisetum Italicum*), *bájra* (*penicillaria spicata*), *raung* and *kulth* (*dolichos uniflorus*).

Hemp is sown in a good soil close together, and the fibre separated from the stalks after steeping in water. *Sankukra* is a kind of inferior hemp cultivated on the edges of fields, especially those under sugarcane. *Bájra* is not much cultivated, except in a few sandy tracts. *Kulth* is grown on the poorest hill slopes, which look as if they could produce nothing but stones. *Til* or *tili* are grown for their oilseeds, the former being generally sown far apart in a field with some other crop, the latter close

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together in a field by itself. The other crops are minor ones, which ripen quickly and are eaten by the poor. *China* is also sown as a Rabi crop.

Other products. Montgomery, S. R., § 102.

Reference has already been made (Chapter I, pages 10 and 11) to the mango groves, and the large receipts from them in favourable years. In the northern end of the Siwáliks and part of the Chintpurni Range many villages get a considerable income from their *harar* and other fruit trees, such as the *bahera* and *amla*. The dye obtained from the *kamila* is also of some value. Residents of the hill villages stack their grass, and sell what is not required for their cattle. The *khar kana* grass is a valuable property in the hills where houses are thatched, and in the internal distribution of village assessments the people have generally imposed a rate of a few annas on their *khar-belas* in Una. In the plains there is less demand for the grass, and some villages near the hills have more of it than they can dispose of.

Increase of cultivation. *Table* 18 *of Part B.*

The increase of cultivated area in the 18 years between the year of settlement and 1901-02 amounted to about 3 per cent., and is due to the gradual expansion of cultivation. This, however, has been much hindered by the destructive action of the *chos* described above in Chapter I., A. Outside the influence of these *chos* the general tendency is to bring every culturable acre under the plough; cash rents as high as Rs. 50 per acre are known and holdings are found as small as a few kanáls. The area double-cropped varies from 100,000 to 200,000 acres. Wheat and maize is the staple double cropping on unirrigated lands, and unless the area dried by the maize is moistened by timely showers in September the wheat cannot be sown. When the monsoon is late the resulting moisture is utilized for the wheat and gram crops in preference to the less valuable crops of the Kharíf; on the other hand, when the winter rains are, as is usually the case, too late for further Rabi sowings, the moisture is utilised for cotton and sugarcane.

Improvements in agriculture. Montgomery, S. R., § 80.

Most operations are conducted according to time-honoured customs, and are, in the generality of cases, the best adapted to the people and the country. Given the conditions of a small holding, rude implements, and small cattle, it is hard to say how the agricultural operations of an industrious Jat or Saini could be extensively improved upon. He puts so much labour into his land that its tilth is perfect; and frequent hoeings keep down weeds. An improvement certainly might be made in the selection of seed. Maize is the only crop for which trouble is taken to preserve the best cobs for seed. In the case of most other crops there is carelessness not only in the selection of seed, but in preventing mixtures of other seeds. Manure preservation is another matter which leaves room for improvement.

Takávi. *Table* 20 *of Part B.*

Advances under the Land Improvement Loans Act are not much in demand in the District, as in many parts unbricked wells dug at a trifling cost answer well enough, and in others, where the water-level is deep, masonry wells are seldom found profitable

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Even in the Sirwál, where there is a tendency to increase the number of masonry wells, they are often built jointly by a large number of persons, who are able to subscribe their shares of the cost without having recourse to *takávi*. Loans under the Agriculturists' Loans Act are seldom required.

Agricultural indebtedness.

A fair proportion of the creditors in this District are resident agriculturists, the rest being professional money-lenders. Of the latter class many may be "agriculturists" within the meaning of the Land Alienation Act, but their profession is generally purely money-lending and they are agriculturists only in name except perhaps in the case of the Una Brahmins. There is, however, little to choose between the two classes, as their treatment of the agriculturist debtors is almost identical. The rates of interest are exorbitant in both cases and when land is mortgaged as security for repayment of the debt and the mortgagor allowed to cultivate as tenant under the mortgagee high rents are charged. The rate of interest most common for petty advances repayable at harvest is 2 annas per rupee for six months or 25 per cent. per annum. At harvest time the advance plus interest is repaid in grain, which the creditor takes at a little cheaper rate than the market price. For large advances repayable at longer period the rate usually charged as interest in the case of unsecured loans varies from Rs. 18 to Rs. 30 per cent. per annum. For previous debts and accumulated interest the lower rate is charged, but when cash is advanced 30 per cent. per annum is a common rate. When land is mortgaged by way of collateral security (*ar-rahn*) and the mortgage consideration represents old debts inclusive of interest, the rate of interest for the fresh mortgage bond is generally Rs. 12 per cent. per annum.

Mortgages with possession, whether for a fixed term or not, are arranged so as to yield an interest of not less than 12 per cent. per annum. Cash rents prevail throughout the District; it is fairly easy to calculate what is the cash value of the profits derived from land mortgaged.

Aráin	Kanet.
Awán.	Mughal.
Dogar.	Pathán.
Ghirath.	Rájput.
Gújar.	Saini.
Jat.	

In this District the tribes noted in the margin were declared by Punjab Government Notification No. 21 S., dated 22nd May 1901, to be agricultural under the Land Alienation Act. The Bahtís and Cháhngs are included in the Ghiraths, but they have been separately notified in Punjab Government Notification No. 63 of 18th April 1904, which has also added the Mahtons to the list.

So far the effect of the Agriculturists' Loans Act has been to contract *sahúkárs'* loans to agriculturists, and they are now made on bonds at a higher rate of interest than formerly. *Sahúkárs* are, however, it would seem, taking more to legitimate trade (*beopár*), *i.e.*, to wholesome dealing in lieu of the former easy method of drawing an income from loans secured by mortgages.

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Co-operative Credit Societies.

A *Shámilát* Fund Bank was started at Panjaur in Una Tahsíl by regularly funding the income of certain common land. It has now taken up all mortgages to outsiders in the village, and it is proposed to extend its operations to residents of other villages.

Cattle.
Table 22 of Part B.
Montgomery, S. R., § 104.

Between 1852 and 1882 the number of cattle diminished in Hoshiárpur and Una, and increased in the other two Tahsíls, especially in Garhshankar; the total increase being about 10,000. Since then there has been an increase in the numbers of cattle, sheep and goats and a decrease in that of ponies and mules. Grazing grounds are sufficient in the hilly tracts, but scanty on the plains. The cattle of the District are not celebrated. They are mostly small and weak, especially in the hills. They are worked from four years old. A cow costs about Rs. 20 to Rs. 30; and a bullock Rs. 80. There are no cattle fairs in the District, and cattle are as a rule purchased at the Jullundur and Amritsar fairs. A male buffalo will fetch Rs. 150 and a female Rs. 50. Bullocks seldom get any grain; they pick up what they can in grazing, and are occasionally given cut fodder, such as *chari*, green wheat, *senji*, &c. Milch buffaloes are better fed, and are very profitable on account of their rich milk, which is made into *ghi* for sale. So long as a buffalo is looked upon as the most profitable of milch kine, the old indifference about bringing up good cows will continue, and the breed of cattle will accordingly not improve as fast as it might otherwise do. Many agriculturists now keep carts for hire, and ply them on the public roads in the intervals of their agricultural operations. The keeping of small carts for manure, &c., is also very common. No cattle fairs are held in this District.

Sheep and goats.

There are no very reliable statistics of sheep and goats for the District as a whole. An enumeration made early in 1902 gave a total of 57,065 goats and 2,208 sheep in the Siwálik Hill villages of the Dasúya, Hoshiárpur and Garhshankar Tahsíls. This is not a sheep-breeding District, and though there are two Government rams, very little attention is paid to them by the people. Most villages have a few of the common black, longtailed sheep and in the winter the Gaddís bring down their flocks to the low hills to graze, especially to the northern end of the Siwáliks. Numbers of goats were up to recently kept in the hills by Gújars, and they, more than anything else, are responsible for the denudation of the Siwálik Range. They have now been excluded from its western face by Punjab Government Notification No. 644, dated 12th December 1902. A common village sheep costs Rs. 3 or Rs 4 and a goat Rs. 4 or Rs. 5, but a good milch goat will fetch Rs. 7 or Rs. 8.

Horses and Government breeding operations.

This is a very poor District for horses. The land, as a rule, is sub-divided amongst a number of peasant proprietors, who are individually too poor to keep a horse. There is very little waste; what there is, is in the hills, and it would be quite impossible to form runs or paddocks; for the greater part of the year it is very difficult to obtain grass even for the horses of officers. There are two stallions, one Imperial and one District Board, at Garhshankar'

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Horses and Government breeding operations.

and the same at Hoshiárpur. There are also two Imperial donkey stallions at Hoshiárpur and one each at the other Tahsíls. These stallions are much appreciated by the few men who possess mares, and they have certainly done something to improve the breed. The mares of the District are small, and mules fetch a good price. But this is not a District in which horse-breeding will ever be carried on to any considerable extent. There are no horse fairs held here.

Other animals.

Camels are kept by the residents of a few villages, but not to any great extent. A camel can be bought for about Rs. 100. Donkeys are kept by the potters (*kumhárs*), who do a good deal of the carrying trade between Pálampur and Hoshiárpur. They fetch about Rs. 30 each. Poultry is bred near Dasúya and Tánda for the Simla market, and most of the breeders are under a contract to send all their fowls up there. In the hills, the residents being nearly all Hindus, poultry is very scarce.

There is a Veterinary Dispensary at Hoshiárpur with accommodation for 7 in-patients. The Veterinary Staff of the District consists of 3 Veterinary Assistants. Foot and mouth disease seems to be the most common sickness among cattle; there were in 1901-02 a few cases of rinderpest and anthrax.

Apiculture.

Bees are kept in many of the hill villages bordering on the Kángra District. The same method of domestication as found by Moorcroft in Kashmir is followed here also. In building a house, a space of about one-half foot by one foot is left in the wall, opening inwards, and having a little round hole outside. The inner opening is covered with a basket or flat tile stuck on with mud. When the comb is ready, the basket or tile is carefully removed and a smouldering whisp of straw held in front of it. As the bees retire from the smoke the comb is taken out and the aperture again closed up. The same colony of bees will sometimes continue a long time in the same place. The people of the country never eat the comb with the honey. The honey alone sells at about four or five *sérs* for the rupee, and the wax at about two or three *sérs*.

Irrigation.
Tables 18 *and* 24 *of Part B.*

Climatic conditions enable cultivation to be successfully carried on without the aid of artificial irrigation; in consequence a comparatively small proportion of the cultivated area of the District is irrigated.

Irrigation, when practised, is carried on from—

(1) wells, generally worked with the Persian wheel, but occasionally (in Garhshankar Tahsíl) with the rope and bucket;

(2) the Shah Nahr Canal in the northern part of the Dasúya Tahsíl;

(3) *kúhls* (artificial water-courses) or *surangs* (tunnels). This method is employed to irrigate level areas found along the edges of *chos* and *khads* in some of the hilly tracts of the District.

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Wells.

The Sirwál and Bet tracts generally and the Maira of Dasúya are those in which, with reference to the level of the sub-soil water surface, well-irrigation is possible. As the Siwáliks are approached the water-level falls rapidly. Wells are worked mainly in the Sirwál tract, where the sub-soil water is plentiful and at a comparatively small depth. They are not very numerous except in the tract of clayey loam south-east of Garhshankar; but a taste for well-sinking seems to be growing in the Sirwál generally. The small size of the average holding, and the fact that it is often composed of detached fields, not infrequently hampers well-sinking. The difficulty is often overcome by the owners of small adjoining plots or fields co-operating to construct a well for their joint irrigation, which is regulated by fixed *báris* (*i.e.*, turns or shares). The actual site of the well is called the *kúah thán*. The owner in whose plot it happens to be situated remains proprietor of it, and he has the right to the trees on it. The proprietary right in the cylinder and the shares or turns of irrigation are regulated by the proportion of the cost contributed by each owner. Sometimes the *kúah thán* is also owned jointly; in that case the original owner receives compensation for giving up his sole right in it. Occasionally a small quantity of water has to be allowed to a man who has taken no share in the well, but whose fields being interspersed with those of the irrigating body, have with his permission to be traversed by a water-course from the well. The custom in some parts of the District is for the landlord to supply the wood for the well wheels, while the tenant has to have them made up at his own expense and also to erect *chappars*, &c. Elsewhere the tenant has to supply all the well appliances, the landlord not supplying even wood.

The following figures relate to the wells existing in the District at the time of the Famine Report of 1878-79:—

Depth to water in feet.		Cost in rupees.		Bullocks per wheel or bucket.		Cost of gear.	Acres irrigated per wheel or bucket.	
From	To	Masonry.	Without masonry.	Number of, pairs.	Cost in rupees.		Spring.	Autumn.
						Rs.		
...	20	165	10	2	60	15	2	3
20	30	250	18	2	100	17	2	3
30	40	...	...	...	...	...	...	...

Some of the well irrigation is carried on by *kachcha* wells with the *dhingli* or lever pole and a large watering vessel; such wells only water about a quarter of an acre, and are generally used only by Sainís and Aráins for market gardens, the area irrigated in the

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Agriculture.
Wells.

Sirwál being limited by the size of the holdings. In Garhshankar Tahsíl the irrigating capacity of the masonry wells near Mahlpur and along the Jullundur border is good; there are good springs and the area watered averages, 12 or 15 acres; but elsewhere the wells are generally supplied by percolation (*sír*) rather than by springs (*súm*), and the average irrigated area is not more than 2 or 3 acres. The method of working in the south is by the *charsa* or leather bag, and in the north by the Persian wheel. The former system is only possible where there is a good supply, for although requiring more labour, it draws much more water and will soon work a poor well dry. The water level, as might be expected in a sub-montane tract, varies. Except near the hills, it generally lies at 12′ or 14′ from the surface, and thus *dhingli* irrigation is possible.

The Shah Nahr.

The Shah Nahr is an inundation canal taking out from the Beás in the north-west of the District. It was originally constructed during the decline of the Mughal Empire. It was, however, allowed to silt up, and when the Jullundur Doáb was annexed after the first Sikh War there was no actual irrigation. But in 1846 with the consent of the Deputy Commissioner, a number of the local *zamíndárs* under the leadership of Chaudhri Dhajá Singh cleared out the channel at their own expense and extended irrigation as far as the town of Mukerián. This success secured the co-operation of others, and in 1848 the canal was still further improved at local expense. The Deputy Commissioner (Mr. Cust) then endeavoured to put the management upon a regular basis. It was provided that those who had co-operated to restore the canal should get water free; that a water-rate should be levied from other irrigators; that the canal should be managed by a local committee or *pancháyat* of the shareholders in the canal; and, finally, that certain powers of revision and control should be reserved for Government. In 1853 more money was spent on the canal, partly advanced by Government and partly subscribed by the shareholders; but thereafter the management by a *pancháyat* began to languish, and though a further sum of about Rs. 2,500 was contributed by the shareholders for the repair of the canal in 1869-70, yet on the whole the condition of the irrigation rather deteriorated than improved. The matter then fell into the hands of Mr. Perkins, Deputy Commissioner, who prosecuted it with vigour. In March 1871 the *lambardárs* and *zaildárs* interested in the irrigation executed under his auspices a written agreement which regulated the management of the canal from that time up to 1890. All rights to free water were abolished. Every one was to pay alike for his irrigation according to the area which he irrigated. These water-rates were to form a fund out of which the expenses of repair and maintenance were defrayed. The surplus was allotted—three-fourths as dividend for the shareholders and one-fourth as manager's fees. Finally, the managing *pancháyat* was abolished and a single manager was appointed, *viz.*, Chaudhri Kharak Singh, the son of Dhajá Singh, under whose leadership the canal had been first restored.

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Agriculture.

The Shah Nahr.

Under this agreement the canal was managed until the first Revised Settlement of the District. Chaudhri Kharak Singh proved to be very efficient, and under him the canal was maintained in good condition. Gradually, however, it became apparent that it was desirable for Government to concern itself more closely with the management of the canal. In the first place, during the re-assessment of the District in addition to the ordinary land revenue a water-advantage or owner's rate was imposed on the lands actually irrigated from this canal. Government thus secured an immediate pecuniary interest in the maintenance and extension of irrigation. Extension was found to be possible upon a considerable scale, but it was little likely to be undertaken unless Government assumed larger and more direct powers of control; for all money spent upon improvements diminished the immediate profits of the shareholders and of the manager. Again, the more influential shareholders were jealous of Kharak Singh. They conceived that his accounts were not under proper control, and that the benefits accruing to themselves were small as compared with his. Again, the water-rates to be paid depended upon voluntary agreement. If they were withheld, the only way to exact them was by civil suit. Accordingly negotiations were opened with a view to securing the entire management of the canal by Government. These negotiations were unusually protracted owing to the unwillingness of the shareholders to part with their property. Eventually, however, they executed a conveyance, under which Government assumed the management of the canal and acquired all the rights of the shareholders. The essential part of this agreement is that the shareholders are to receive 8 annas per *ghumáo* irrigated out of the water-rate and the manager 2 annas. The remainder of the water-rate (*viz.*, 8 annas per *ghumáo* as fixed at the present time) comes to Government, in consideration of which Government assumes the duty of maintaining the canal. Thus in exchange for relief from their duties and liabilities the shareholders have surrendered their powers and their revenues other than a fixed rent charge. They have become, in fact, annuitants upon the canal.

The canal traverses the north of the Mukerián Tahsíl. The head of the canal is near the village of Sariána on an old bed or creek of the Beas, called the Khadwáha which connects with that river a considerable distance above the head near the village of Changarwán. This old creek is for practical purposes a part of the canal, and a considerable portion of the annual cost of maintenance is incurred in connection with its clearance. The work is difficult and expensive, as the bed of the creek consists largely of boulders. The bed width of the main line near its head is 50 feet and depth 12 to 15 feet. At the tail near the village of Unchi Bassi the width is some 6 feet. There are three branches (*shákhs*)—the Singhowál, the Baddan and the Panjdhára. The village water-courses (*nallás*) take out from these and from the main canal. The field water-courses are called *suráhís* or *atis*. *Kachcha* outlets are used in the water-courses, and dams are allowed in front of

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Shah Nahr.

these. On the main canal the outlets are generally *pakka* and no dams are allowed.

The canal is in reality of the inundation type, but even after the river has subsided a fair supply of water is available through the cold weather and practically up to the next flood season. Irrigation is thus possible all the year round, but very little water is taken for the Rabi. In the cold weather irrigation is confined to lands which are to be sown with sugarcane, a crop which occupies a considerable area. A large portion of the canal-irrigated area bears two crops each year, *i.e.*, rice in the Kharíf followed by wheat in the Rabi, the latter being grown on the moisture left by the rice crop without further irrigation if, as is usual, the winter rainfall is sufficient. Such land often gets no manure. The canal is a distinct benefit to local agriculture and could be made more so by the observance of more scientific principles in the matters of alignment and water distribution. Action is being taken in these directions.

Besides the Shah Nahr there are 17 smaller private canals taking out of the Khadwála. Of these 13 have heads above Sanána and 4 below. The owners of these two divisions pay respectively Rs. 10 per 100 *ghumáos* or per 100 acres irrigated to Shah Nahr Funds.

The rates charged for Shah Nahr irrigation are—(1) water-advantage, on area irrigated, at Re. 1-2-0 per *ghumáo* (·757 acres) during present settlement ; thereafter as Government may fix. It is credited in full to Government : (2) water-rate of Re. 1-2-0 per *ghumáo* on area irrigated either in one or both harvests : both are subject to diminution or enhancement at pleasure of Government, subject to a maximum of Re. 1-6-0 per *ghumáo* in the case of irrigation by villages or individuals hitherto owning shares. Both the water-advantage rate and the water-rate are levied under the authority of the Canal Act. Irrigators other than shareholders may be assessed to water-rate at any amount considered proper.

The water-rate is thus divided—

(*a*) 8 annas per *ghumáo* = $\frac{4}{9}$ths to be paid to the shareholders :

(*b*) 2 annas per *ghumáo* = $\frac{1}{9}$th to be paid to the manager :

(*c*) 8 annas per *ghumáo* = $\frac{4}{9}$ths to be credited to Government.

The dues paid thus amount to Rs. 2-4-0 per *ghumáo* or Rs. 3 per acre. The dry assessment on the Shah Nahr land may be put at Re. 1-8-0 per acre, and the total demand at Rs. 4-8-0. The total demand in the case of lands irrigated by private canals is somewhat over Rs. 3 per acre.

It was further agreed that (*a*) the miscellaneous income except receipts from owners of private canals should be divided : $\frac{4}{9}$ths to be paid to the shareholders, and $\frac{5}{9}$ths to be credited to

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Agriculture.
Shah Nahr.

Government; and that (*b*) the payments made by owners of private canals to be devoted entirely to the maintenance of the head of the canal.

The shareholders are to be consulted in the appointment of a manager. Kharak Singh was appointed, and has been succeeded by his son.

In the event of a deficient supply of water, shareholders have a prior claim over other irrigators. The positions of their villages give them this advantage, even if it had not been expressly granted.

The shareholders agreed to provide from 15th June to 1st October 3 able-bodied men for each pie of share, to repair breaches, or to pay in default Re. 1 per day per man not supplied when required. This is a most important and useful condition.

The water-advantage rate is, as above stated, credited to Provincial Revenues in full. The Government share of the water-rate was originally credited to Provincial Funds, but practically ear-marked for expenditure on the canal. "Although extensions and improvements will be effected at the cost of Provincial Revenues so far as the actual disbursement of funds goes, yet it is only intended to incur expenditure as funds become available owing to the profits resulting to Government from the occupier's rate. Thus extensions and improvements may be really regarded as to be effected from the profits of the canal itself and not at the cost of 'new capital furnished by Government.' The shareholders having a proprietary and capitalist's interest in the canal will equitably be entitled to share in the extra profits arising from improvements and extensions so effected. It was always intended that the financial interest of Government in the canal should be represented by the water-advantage or owner's rate only, the Government's share of occupier's rate being fixed so as just to cover the expenses of management and provide a surplus for extensions and improvements."* Sanction has now been accorded to the creation of an Excluded Local Fund to which the whole of the Government share of the occupier's rate will be credited, and on which will fall the whole expenditure connected with the canal.

The average income to Government under the head of water-advantage or owner's rate, during the 10 years ending 1901, was Rs. 12,500 showing irrigation of 10,200 acres. The total income from the Government share of water rate and miscellaneous receipts has been Rs. 70,024, and the expenditure against this has been about Rs. 56,000. The accumulated balance of water-rate income as it stood on 30th June 1902 was transferred to the new Excluded Local Fund.

The condition in the Shah Nahr agreement that the irrigators who are not shareholders may be called upon to pay more than the

*See No. 56, dated 1st November 1890, from Revenue Secretary, Punjab Government, to Secretary to Government of India, Revenue Department.

maximum water-rate of Re. 1-6-0 per *ghumáo* only means an increase to the Trust Fund. It does not mean any increase in the profits of Government, which are expressly limited to the owner's rate. The manager and the shareholders are entitled to their fixed 10 annas a *ghumáo*, however much the water-rate may be. No party is interested in raising the water-rate, and both are interested in extending irrigation. The Shah Nahr thus secures the co-operation of the shareholders as a part of the profits comes to them.

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Shah Nahr.

Below are given for the last twelve years figures for the area in acres, collections, other than water-rate, and expenditure :—

	Area irrigated.	*Area assessed.*	*Receipts.*	*Expenditure.*
	Acres.	Acres.	Rs.	Rs.
1890-91	7,147	6,963	4,426	1,411
1891-92	8,213	7,885	5,232	4,361
1892-93	10,368	10,157	1,817	5,082
1893-94	9,751	9,636	8,115	5,046
1894-95	10,912	10,673	4,825	5,086
1895-96	11,909	11,607	5,061	5,219
1896-97	10,803	10,161	7,273	5,253
1897-98	10,608	10,442	4,821	5,107
1898-99	11,388	11,076	10,096	5,232
1899-1900... ...	11,651	9,709	6,420	5,201
1900-01	11,122	10,851	5,388	5,302
1901-02	11,627	10,684	7,813	5,154
1902-03	11,930	11,549	7,238	19,466

The difference between columns 2 and 3 represents failed area.

[See memos. on the Shah Nahr Canal by Alex. Anderson, Esquire, and P. J. Fagan, Esquire, I.C.S., published on pages 263—268 of the Punjab Evidence before the Indian Irrigation Commission, Lahore, 1902.]

Water-mills.

On the Shah Nahr Canal *gharátis*, *i.e.*, tenants of *gharáts* or water-mills, pay Rs. 2 to the canal for water and Rs. 4 or Rs. 5 to the landowner as rent for the site yearly. In addition one *dhrui* (= 4 *pakka sérs* of grain) per month is sometimes taken by the owner. The fee for grinding (*pisái*) taken by the *gharátia* is 2 *sérs* per *man* or 5 *per cent.* of the grain. On both the Khadwáha and Shah Nahr the *gharátis* also supply 1 *man* per *gharát* per day during the *hala* time, *i.e.*, when labour is needed for the head in the flood season. In the Kandi Circle of Hoshiárpur Tahsíl when a mill is set up, on a hill stream and the *gharátia* is not himself the owner of the site, he pays Rs. 2 in cash with 1 *man* of *ata per annum* as rent to the landowner. *Gharátiás* are generally Lohárs, Tarkháns, Jhíwars or *Chángs* by caste. In Una Tahsíl a fixed cash rent varying from Rs. 3 to Rs. 6 *per annum* is generally paid.

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Agriculture.
Kúhls in hills.

The third method of irrigation noticed is confined to those parts of the hills, *e.g.*, the Siwálik on the northern part of the Hoshiárpur Tahsíl, where there is a perennial flow of water from springs or percolation in those portions of the *cho* beds which lie amid the hills. The *chos* here are generally known as *khads.* The water is conducted along channels (*kúhls*) dug at the sides of the *khads.* Their bedslope is less than that of the *khads*, and owing to the command thus obtained the water is made available for the irrigation of level areas above the bed and on either side of the *khads*. The channels are often carried along tunnels (*surangs*) dug on the cliffs overhanging these *khads*. The land irrigated in this way is called *kohla* as well as *bára*. Where water is plentiful as compared with the area to be irrigated there is no definite distribution of the water; in other cases, however, it is regulated by fixed shares or turns (*báris*) which are again subdivided as the land irrigated is partitioned into smaller holdings. In Janauri, occupancy tenants get 10 days' irrigation in the month and the proprietors the rest. The *kúhl* water is also used to work water-mills (*gharáts*).

The construction and silt-clearance of the tunnels is a difficut and laborious operation. They are dug by *lohárs* who are paip Re. 1 for from 5 to 12 running *háths* (*háth* = 1½ feet). The tunnels are also apt to be damaged by high floods coming down the *khads*.

Section B.—Rents, Wages and Prices.

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Rents, Wages and Prices.

Produce rents.

The extent to which produce rents are taken is a feature of the District. *Kan** (appraisement of the landlord's share) or *batái* (division of the grain and straw, also called in Una *bhauli*) constituted the most primitive form of rent. It is a wasteful system from the landlord's point of view, as there are many leakages while the crop is growing and while it is lying on the tenant's land before it is ready for division. To the same extent it is profitable to the tenant if he enjoys any measure of independence and the landlord's power is weak. Hence the latter prefers to let his superior lands at cash rents, keeping only the poorer ones for *batái* if necessary. On the other hand, the *kankút* system is also troublesome to the tenant, as the appraisement is frequently not fair, and if *bhauli* (*batái*) is paid instead the landlord can harass the tenant by not sending a *muhásil* at the proper time to superintend the division, and so on. In the case of produce rents the landlord is, as a general rule, entitled to the same share of straw as of grain; while *kamíns* are paid not from the common heap, but by each party out of his own share.

Rents of occupancy tenants.

The question of rents is of some importance in this District, especially as regards the relations between land owners and occupancy tenants. The distinction between full membership of the village proprietary body, limited ownership (*malkíyat kabza*) and occupancy rights was in many cases so slight that the latter class paid in many cases only a nominal seigniorage, or even none at all, over and above the land revenue. On the other hand, there is in Una Tahsíl a large class of occupancy tenants who pay *batái* or *kankút* at rates almost, if not quite, as high as those paid by tenants-at-will. A common rate is ·45 of the gross produce, *i.e.*, half the net produce after allowing 10 per cent., for payment to *kamíns*, or two-fifths of the gross produce plus 2 *sérs* per maund extra as seigniorage. It is called *paintális pachwanja*. Thus the position of an occupancy tenant may be anything from that enjoyed by those who just escaped being owners and who pay two *sérs* per *man* as *málikána* to that of the tenant who pays a full half *batái* rent plus a *málikána*.

In Una up to Sambat 1916 (A.D. 1859) many landlords agreed to cash rent as prices were low, but when in Sambat 1917 prices began to rise they insisted on a return to rents in kind. Tenants, on the other hand, did not object to kind rents when grain was selling cheap, but they now want to pay in cash as grain is dear.† They do not, however, want cash rents fixed on present prices, but at the prices on which the assessment was based.

As a rule occupancy tenants may cut trees standing on their tenancies for agricultural and domestic purposes, but may not sell them, though in a comparatively few cases cash-paying occupancy tenants holding a strong position are allowed to do this by custom. On the other hand, the landlord may not generally

**Kania* is the local term for *muhásil* or collector of the *kan*.

†The Rána of Manaswál takes *chakota* fixed in cash for a term of years from his occupancy tenants, though his rents are recorded as payable by *batái*.

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Rents, Wages and Prices.

Rents of occupancy tenants.

without the occupancy tenant's consent take trees from the tenancy. The real intention seems to be that neither party should commit waste on land in which both have permanent interests. Occupancy tenants are entitled to consume the whole produce of fruit trees planted by them on their tenancies, but if sold half the price goes to the landlord; while that of fruit trees planted by tenants with the proprietor's permission or at his request in non-tenancy lands (as is often done) is divided equally.

The question of the effect of diluvion either by *cho* or river action on occupancy right has been a more or less burning question in this District. The original rule no doubt was that an exclusive right to occupy a definite area lapsed when it ceased to be cultivated or used. The main, perhaps the only, title to the permanent possession of an area was that it should be permanently used for agriculture. The result of this in the early days of our rule was a tendency for occupancy rights to cease and determine when the tenancy was washed away or rendered unculturable. But the idea of the permanence or non-limitation in respect of time of landed right always tends to gain strength, so that the tendency now is and has for some time been for occupancy rights to survive diluvial action. It is perhaps more noticeable in the case of cash-paying than in that of *batái* paying tenants. Recent judicial decisions have also tended in the same direction; but local custom on this point, especially in Una, is by no means uniform or as yet clearly ascertained.

Tenants-at-will are called *pahu* or *páhi*, a term which also implies generally that the tenant owns no land in the village. In the hill villages some old tenants-at-will pay at revenue rates, but their number is insignificant. An association of cultivating tenants is called *paháli*.

Tenancy and rents. *Table* 38 *of Part B.* Montgomery, S. R., § 71.

The following statement gives a few details on the conditions prevailing at the time of the Revised Settlement:—

TAHSIL.	AREA UNDER TENANTS WITH RIGHT OF OCCUPANCY; PERCENTAGES IN ITALICS.		AREA UNDER TENANTS-AT-WILL; PERCENTAGES IN ITALICS.		Percentage of total cultivated area under tenants.
	Cash rents and rent-free.	Rents-in-kind.	Cash rents and rent-free.	Rents-in-kind.	
	Acres.	Acres.	Acres.	Acres.	
Hoshiárpur ...	23,581 *40*	2,404 *4*	18,203 *31*	14,641 *25*	39
Una	47,418 *47*	19,503 *19*	9,689 *10*	24,251 *24*	56
Garhshankar ...	22,236 *44*	1,590 *3*	14,344 *29*	11,900 *24*	29
Dasúya	40,237 *42*	9,277 *10*	17,747 *19*	28,144 *29*	47
Total ...	133,472 *44*	32,774 *11*	59,983 *20*	78,936 *25*	43

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Rents, Wages and Prices.

Colonel Montgomery wrote :—

Tenancy and rents.

"Thus, roughly speaking, two-thirds of the land under tenants in the hill Tahsíl is held by tenants with right of occupancy, while in the plain the proportion is half or less than half. Moreover, in Una a considerable area under occupancy tenants pays rent-in-kind ; these kind rents are mostly at $\frac{45}{100}$ of the gross produce, called *paintális pachwanja*, the proprietor taking 45 and the tenants 55 maunds in the 100. This is in fact a two-fifth rent *plus* two *sérs* per maund *kharch* or extra seigniorage. The cash rents paid by occupancy tenants throughout the District are, as a rule, at the revenue rates of the village with additional seigniorage dues, ranging from $3\frac{1}{8}$ to 25 per cent. calculated on those rates.

The kind rents paid by tenants-at-will in the greater part of the District are half produce, but in the poorest lands the rate is two-fifths or one-third. The cash rents vary enormously according to the quality of soil and demand for land. In the hills a comparatively small area pays pure competition cash rents. In the plains for fairly good land the ordinary rate is Re. 1 per kanál, equal to about ten rupees an acre; very good plots will rent for two, three, and even five rupees a kanál ; on the other hand, some land will scarcely fetch the revenue assessed on it. The rents are highest where there are most industrious castes, and for this reason the cash rents of the Hoshiárpur and Garhshankar Tahsíls are the highest."

Enhancement of rents.

During the course of the settlement of 1879—1884 it was feared that the introduction of a new settlement which would free landlords from the engagements whereby the occupancy tenants' rents were fixed for the term of the expiring settlement would be the signal for a general movement by the landlords under Section 11 of the Tenancy Act of 1868, and this danger was thus described by the then Commissioner of Settlements :—

"The Hoshiárpur District is very exceptionally situated in respect of the number of holdings of tenants with right of occupancy paying at revenue rates (with or without the addition of a cash seigniorage). There are in this District 47,778 holdings of this kind with an area of 90,000 acres. Reckoning by holdings this is one-seventh of the whole number of occupancy tenancies paying rent in this manner which exist in the Punjab . . . . A fourth of these tenancies have hitherto paid no rent except the Government's demand, *viz.*, revenue, cesses and local rates on their holdings. And the seigniorage hitherto paid by the remaining three-fourths has been very small, not usually exceeding two annas per rupee of Government revenue, and generally only half of this.

These tenancies include a large proportion of the richest lands in the district, and their holders are among the sturdiest and most skilful of the agriculturists, *viz.*, Jats, Aráins and Sainís. They are peculiarly tenacious of their rights. And all the local officers are convinced that they will resist to the last point permitted by the Civil Procedure Code suits by the landlords to enhance their rents. What severe enhancements the landlords will be tempted to claim under the existing terms of Section 11* of the Punjab

* *Section* 11, *Act XXVIII of* 1868.

The Court may decree that the rent previously payable by any tenant having a right of occupancy may be enhanced on any of the following grounds :—

* * * * *

3rd Ground.—That the rate paid by him is—
if he belongs to the class described in clause 1 of Section 5, more than fifty per centum,
if he belongs to any of the classes specified in clause 2, 3 or 4 of Section 5, more than thirty per centum, and
if he belongs to the class specified in Section 6, more than fifteen per centum,
below the rate of rent usually paid in the neighbourhood by tenants of the same class not having a right of occupancy for land of a similar description with similar advantages.

Rule.—In this case the Court shall enhance his rent to the amount claimed by the plaintiff not exceeding such rate, less fifty per centum, thirty per centum, or fifteen per centum, as the case may be.

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Rents, Wages and Prices.

Enhancement of rents.

Tenancy Act will be understood from the annexed table comparing the average cash rents now paid by tenants-at-will with the new revenue rates:—

Circle.	Tahsíl.	Detail.	AVERAGE AMOUNT PER ACRE.			
			On irrigated land.	On unirrigated land.		
				1st Class.	2nd Class.	3rd Class.
			Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Bet ...	Garhshankar	Rent ...	...	8 6 0	5 10 0	6 0 0
		Revenue ...	4 0 0	3 0 0	2 8 0	1 0 0
	Dasúya	Rent ...	13 1 0	5 14 0	4 13 0	4 4 0
		Revenue ...	5 8 0	3 0 0	2 0 0	1 0 0
Sirwál ...	Dasúya ...	Rent ...	16 3 0	11 2 0	9 3 0	4 15 0
		Reveune ...	5 8 0	3 14 0	2 12 0	1 8 0
	Hoshiárpur	Rent ...	22 6 0	15 3 0	12 1 0	7 3 0
		Revenue ..	6 0 0	4 1 0	3 5 0	1 10 0
	Garhshankar	Rent ...	13 2 0	15 2 0	11 6 0	5 0 0
		Revenue ...	4 0 0	3 8 0	2 10 0	1 8 0
Rakkar ...	Garhshankar	Rent ...	13 14 0	10 5 0	8 4 0	4 14 0
		Revenue ...	5 0 0	3 6 0	2 2 0	1 8 0
	Hoshiárpur	Rent ...	16 10 0	11 1 0	9 11 0	4 9 0
		Revenue ...	5 12 0	3 8 0	2 14 0	1 4 0
Maira ...	Dasúya ...	Rent ...	12 3 0	4 13 0	2 13 0	2 1 0
		Revenue ...	3 0 0	2 4 0	1 8 0	1 2 0
Kandi ...	Garhshankar	Rent ...	6 5 0	9 7 0	6 6 0	4 8 0
		Revenue ...	4 0 0	2 8 0	1 8 0	0 12 0
	Hoshiárpur	Rent ...	4 6 0	2 10 0	3 7 0	1 7 0
		Revenue ...	5 0 0	1 14 0	1 1 0	0 7 0

The evils which would result from the landlord's attempts to enforce a general enhancement of the rents based on the very high cash rents paid by tenants-at-will under that section of the Act of 1868 were pointed out. But, by the time the Revised Settlement records had been formally transferred to the Deputy Commissioner, the new Tenancy Act (XVI of 1887) had been passed and Section 11 of the old Act replaced by Section 22 of the new Act. Nevertheless in 1889 a large number of enhancement suits were filed as the figures in the margin show. In commenting upon this abnormal number of suits, filed during the year ending

1888	...	202
1889	...	6,405
1890	...	452
1891	...	282

30th September 1899, Mr. R. M. Dane, Deputy Commissioner, wrote as follows:—

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Rents, Wages and Prices.

Enhancement of rents.

During the year 6,408* suits for enhancement of rent were decided, and in 6,241* cases decrees were given for enhancement. The rents of 14,423 holdings of occupancy tenants were fixed by these decrees, and the status of the tenants was determined. The decision of this enormous number of suits by the ordinary staff of the District was naturally impossible, and Munshi Ghulám Ahmad, Officiating Extra Assistant Commissioner, was specially transferred from Ráwalpindi to Hoshiárpur for their disposal in October 1888. By August 1889, the Extra Assistant Commissioner had cleared his file. The principles upon which the suits have been decided may be briefly described. Rates have been enhanced rather in accordance with the rates of rent formerly paid than in accordance with the quality of the land held by the tenant, and as a general rule, it may be stated that the rents of tenants falling under Section 5, clause 1 (*a*), have been fixed at one anna; under Section 5, clause 1 (*b*), (*c*) and (*d*), at three annas; and under Sections 6 and 8, at six annas in the rupee of the Government revenue. In cases in which the rents previously paid by tenants under Section 6 or 8 of the Act amounted to 2 or 3 annas in the rupee, the enhanced rents were fixed at 8 annas, and in about a score of exceptional cases enhancement was decreed up to 10 or 12 annas. On the other hand, in some cases in which Section 6 tenants had hitherto paid merely a nominal or perhaps no rent enhancement was given only up to 3 annas in the rupee.

*The correct figures are 6,405 and 6,233, respectively.

In a considerable number of cases, more than one-fifth of the whole number of the tenants succeeded in establishing rights of the highest class under Section 5, clause 1 (*a*), owing in great measure to the presumption permissively created in favour of tenants who have paid no rent for 30 years under clause 2 of the section; but claims under Section 5, clause 1 (*c*), were as a rule unsuccessful, as the tenants were unable to adduce satisfactory proof of settlement in the village from its foundation. The older the village, the more difficult was the proof. The provision of the law contained in Section 69 of the Act, that a tenant's rent cannot be enhanced until he has received compensation for any improvement he may have effected, did not give as much trouble in this District as might have been expected, as wells, the most common form of improvement, are few. In cases in which this plea was put forward, the length of time during which the tenant had had the benefit of the improvement was duly considered, and many claims were in this manner got rid of. The provision, as it stands, is most inequitable. An improvement made by a tenant shortly before the passing of the Act is sufficient to keep a landlord out of an enhancement that he would otherwise inevitably have obtained on the tenancy in its unimproved state."

In 745 of the above cases appeals were preferred, but in only 67 of these was the Assistant Collector's decision modified or reversed, and thus the question, which had at one time threatened to assume an acute form, was settled without creating friction between the landlords and their occupancy tenants.

Wages of labour. *Table 25 of Part B.*

The wages of labour have risen in like manner. Much of the labour performed in the villages is still paid in grain; but it is becoming more common to demand cash. Agricultural servants (*háli*) used to be content with food and clothing and eight annas a month cash; the common rate of cash now is one rupee, and sometimes more. The pay of an ordinary day labourer is now two and-a-half or three annas; it used to be one or two annas. The wages of all artisans have risen proportionately; the extended market opened for skilled labour in the big towns of the Province has had much to do with this."

Since these two paragraphs were written prices and wages have risen. The figures given in Table 26 of Part B show the fluctuations in the rates of the most important food-grains. Wheat is now (1903) selling at 16½ *sérs* per rupee, barley at 20, gram at 18½, Indian corn or maize at 23, *jowár* at 23 and *bájra* at 18; though in the scarcity years of 1897, 1900 and 1901 the prices were double these rates. All these staples except maize have risen by 50 per cent. since the early eighties,—maize, the staple food of

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Rents, Wages and Prices.

the District, having alone remained unchanged except in the famine years. The price of firewood has slightly fallen. The rates of wages are now 5 to 8 annas for skilled labour and 2½ to 4 annas for unskilled, against annas 3 to 6 and 1½ to 3, respectively, *per diem* in 1880-81, the rise being from ⅔rds to ⅓rd in both cases. The rates for carts and boats have fallen, but those for camels and donkeys have slightly risen.

Prices. *Table 26 of Part B.* Montgomery, S. R., § 114.

In the District Revenue Report for 1901-02 the average cash rent rates per acre paid to tenants-at-will were stated to be as given in the margin. In many villages of Una Tahsíl occupancy tenants pay *kankút*, paying the appraised grain share and not the cash value of it : if they do not like paying *badli* or *batái*. There is an agitation in favour of cash rents, due probably in part to the increased value of grain. The usual *kankút* rate is $\frac{9}{20}$ths for the landlord.

	Báráni.	*Nahri.*	*Cháhi.*
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Hoshiárpur ...	12 13 3	...	24 4 10
Una ...	6 8 0	...	10 13 0
Garhshankar ...	10 9 5	...	23 9 5
Dasúya ...	9 1 6	11 14 10	26 4 1

During the first 15 years of British rule, owing to unprecedented peace and good harvests, prices fell very low. Towards the end of that time the improved communications established by the Government began to be utilised, and a scarcity of 1860-61 in other parts of the country drew away most of the surplus stores of the District. Since then prices have maintained a fair equilibrium and have never gone down so low as they ruled before 1860. For the purposes of the new assessment the Settlement Commissioner authorised Colonel Montgomery to take the average prices of 17 years, from 1862 to 1878, as the basis of the assessments. The difference between the average prices of the first 15 years of British rule and of the 17 years adopted for assessment calculations will be apparent from the table below :—

RABI PRODUCE.			KHARIF PRODUCE.		
Crop.	Average value during 15 years ending 1860.	Average value, 1862—78.	Crop.	Average value during 15 years ending 1860.	Average value, 1862—79.
Wheat ...	51	33	Maize	61	35
Wheat and gram ...	60	37	*Másh* and *moth* ...	39 & 40	29
Wheat and barley ...	60	37	*Chari* ...	50	37
Barley	68	42	Husked rice ...	29	19
Gram	60	37	Unhusked rice ...	55	32
Masar	56	33	Cotton with seed ...	17	12
Sarson (mustard) ...	32	20	*Bájra*	65	35
Safflower ...	3½	3	*Til* seed	21	12
Tobacco ...	24	21	*Gur*	21	15

The prices are stated in *sérs per rupee.*

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Rents, Wages and Prices.

Prices.

Colonel Montgomery wrote thus in the Settlement Report :— " These are the prices realised by agriculturists at the harvest seasons. The prices quoted in the books of grain merchants are much higher ; for instance, where the average price realised by agrculturists for wheat is 33 *sérs* per rupee, the average trade price is 24 ; the same data for maize are 35 and 27 *sérs* respectively. But it is evident that in calculating prices for assessments to be paid by agriculturists, we must take the prices realised by agriculturists themselves, not those realised by grain merchants in their dealings after they have taken over the grain from them. The above figures will show how much prices have risen ; and, considering the continued improvement of communications by means of railways and roads, and the foreign wheat trade now springing up, there is no likelihood of the prices of cereals falling again to any great extent.

Section C.—Forests.

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Forests.

Table 27 of Part B.

The natural forests are confined to the Siwálik hills and the Sola Singhi Range. The outer or southerly slopes of the Siwálik hills are very bare and the denudation and disintegration of these soft sand stones have given rise to the well-known *chos*, the cause of immense and ever-increasing damage to the rich cultivated lands in the plains below: the treatment of the catchment areas of the *chos* so as to control further denudation has been under the consideration of Government for many years, and special legislation has been undertaken recently prohibiting fresh cultivation and the indiscriminate cutting of trees and shrubs, limiting the grazing of cattle, sheep and goats, and giving powers for the absolute closure of the most dangerous areas, measures which it is hoped will result in the gradual regulation of the *cho* action. The inner slopes of the Siwáliks which drain into the Jaswán Dún are sparsely clothed with pine (pinus longifolia) of poor growth, except in the extreme north-west where the range runs down to the Beas River and bears on its off-shoots two considerable areas of nearly pure bamboo forest (dendro calumus strictus) and the poorly stocked scrub forest known as Ban Nandpír: this latter was recorded as the property of Government at the first Regular Settlement and has remained under the management of the Deputy Commissioner, who also is in charge of the Government interests in all the forests on the Siwálik Range with the exception of the bamboo areas referred to above. The slopes of the Sola Singhi Range are covered with extensive pine forests varying in quality from good to very poor. All the forests on this range which are situated in the Una Tahsíl are controlled by the Forest Department and together with the bamboo forests of Karnpur and Bindrában, in the Dasúya Tahsíl, form part of the Kángra Forest Division.

The Government forests in the Una Tahsíl are situated in the *tappás* of Dhrúi, Lohára and Panjál. In the latter the forests are practically pure pinus longifolia (*chíl*), and this condition is also found in parts of Dhrúi and Lohára; but in other portions of these *tappás* there is a considerable and curious mixture of shorea robush (*sál*) and of other miscellaneous scrub species, of which the most common are diospyros melanoxylon (*kinu*) and cassia fistula (*amaltás*). In *nallás* and sheltered situations the pine is well grown, but on the whole the development is poor, while the *sál*, which is far out of its natural habitat, is commonly malformed and occurs mainly in the form of an undergrowth never reaching the position of the dominant species in the mixture. The principal shrubs occurring in the forests are carissa spinarum (*garna*) and dodonea viscosa (*mendru*); these often form a dense undergrowth in the pine forests interfering with the chances of natural regeneration which as a general rule is not satisfactory. Throughout, these forests have sustained great injury from the numerous forest fires that have occurred within the past few years. The configuration is curious, for from the Kángra boundary ridge the country drops sheer for several hundred feet and then, viewed from above,

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Forests.

appears to be a gently sloping table land running down to the Sohán *nalla*; but actually it is a tangled mass of hills with tops varying from flat plateau to sharp ridges, cut up by deep *nallás* with precipitous sides.

A small portion of the present Punjab reserve was demarcated at the first Regular Settlement about 1848, but it was not until the 1st May 1866 that the management of the forests was transferred from the Civil to the Forest Department. Up to this time the forests had been managed under rules based on the general rules of 1855, but in 1869 the Conservator of Forests represented that these rules were no longer applicable and suggested that an attempt should be made to obtain certain tracts as the absolute property of Government and that Government in return should give up or considerably modify its rights in other tracts. These proposals were accepted and settlement was commenced by Messrs. Roe and Duff in 1870 and completed in 1872. It resulted in the demarcation of nine blocks of forest with an aggregate area of 10,813 acres—Lohára A 2,580 acres, Lohára B 1,812 acres, Panjál 3,610 acres, Dhrúi A 932 acres, Dhrúi B 560 acres, Dhrúi C 196 acres, Dhrúi D 635 acres, Dhrúi E 8 acres, Dhrúi F 284 acres, and Dhrúi G 206 acres—which, along with the Bindrában and Karnpur bamboo forests, were gazetted as Reserved Forests under Section 34 of the Forest Act in Notification No. 110 F., dated 6th March 1879. In order to induce the people to relinquish their rights in these areas the following concessions were granted for the remaining undemarcated forests in these three *tappás*:—

(1) That all trees hitherto held to belong to Government growing in revenue-paying lands shall belong absolutely to the owners of such lands.

(2) That in all waste land, outside the Government forest,—

(*a*) the *lambardár* is to see that trees are not needlessly cut, and to be responsible for the carrying out of these rules;

(*b*) no one is to sell wood or charcoal by way of trade;

(*c*) any *khewatdár* may, on the verbal permission of the *lambardár*, cut free of charge green or dry wood of any description for marriage or funeral ceremonies;

(*d*) he may, with the permission of the Forest Officer, cut *chíl* trees for any necessary purpose other than those mentioned in the last preceding rule at 4 annas a tree, the money thus paid to be credited to the village common fund (*malba*);

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(*e*) the Government reserves the right of cutting any timber in this waste on condition of paying to the *malba* for every tree so cut a sum not less than half the market price of the day for similar trees growing in a State forest.

(3) Gaddi shepherds or similar men possessing a customary right of grazing are to receive pasturage from the State forests or the lands of the villages where they have formerly enjoyed this right, but in which no forest has been demarcated. The villages from which waste has been demarcated have the option of excluding or admitting the Gaddi. If they admit them they are to receive their share of the grazing dues.

As regards the remaining forests in the Una Tahsíl outside these three *tappás* of Dhrúi, Panjál and Lohára, which still remain in the charge of the Deputy Commissioner, it was agreed—

(1) that no restriction should be placed upon grazing;

(2) that *chíl* trees in revenue-paying lands be given up to the *zamíndárs*;

(3) that *chíl* trees in unassessed waste lands remain the property of Government, and where it appears desirable to secure the co-operation of the people in their protection, the District Officer might grant to the *zamíndárs* a certain portion of the price of all trees sold;

(4) that the *zamíndárs* should be entitled to obtain the trees they require for all *boná fide* domestic or agricultural purposes on the same terms as *zamíndárs* of Lohára.

The situation of the forests and the inaccessible nature of the ground render the extraction of timber rather difficult: moreover fire damage and previous cuttings have brought the forests into such a condition that the yield of timber will be very small for many years to come. Such timber as is felled will have to be carried by coolies or carts to the Sohán, and thence floated to the Sutlej or to the Beas at Talwára during the rains, or carried direct to the Beas at or above Dehra Gopípur. There is a considerable demand for pine charcoal from these forests which can be carried away by camels from any of the intersecting *nallás* and then taken down to the markets in the plains by carts. All the Reserved Forests and the best of the Undemarcated Forests will now be worked regularly under the provisions of the Working Plan in course of preparation, but as stated above the yield will be small and will be mainly confined to trees fit for charcoal: such trees are purchased standing in the forests by the charcoal traders and fetch

from one to four or five rupees each in accordance with their size and accessibility. The *sál* does not grow large enough to yield any timber other than "*koles* or *ballies* and *ballas*, but for poles of this size there is a fair demand for building purposes on the part of the neighbouring villagers: unfortunately there is no demand for *sál*, charcoal, a considerable amount of which could be made available with great benefit to the forests.

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Forests.

The bamboo forests of Karnpur and Bindrában were inherited by the British Government from the Sikhs, they were demarcated at the first Regular Settlement and their areas are 3,321 and 2,946 acres respectively. These forests are closed during the three months of the rainy season in each year, and during the other nine months Government has the right to close up to one-half of Karnpur and two-thirds of Bindrában. In each case 16 villages have the right to graze their cattle in the open portion, to take dry wood for fuel and to obtain bamboos for their own use on payment of the cost of cutting and carriage to the depôt. The forests are worked on a system of cuttings designed so as to give one year's rest after each year's exploitation, and the average number of bamboos cut in past years has been about 600,000. Up to the present the bamboos have been cut by Departmental Agency and made over to the purchasers from depôts, at fixed rates, but the number of bamboos sold in this manner is much below the possibility of the forests, and in order to increase the yield efforts are now being made to introduce the system of the sale by auction of the cutting rights in the various blocks, the purchaser paying in addition a small royalty on the bamboos he extracts.

Arboriculture.

Roadside arboriculture is under the District Board which maintains an establishment of *málís* for the purpose.

Section D.—Mines and Minerals.

CHAP. II, D.

Mines and Minerals.

Mineral products, mines and quarries.

Montgomery, S. R., § 11.

Gold is found in insignificant quantities in the bed of the Sohán and other streams. The gold-washers are called *dhúla* or *mahr* and the average earnings do not amount to more than three or four annas *per diem*. The value of the total yearly outturn does not exceed Rs. 400 as a rule. In some parts limestone is found, and at Birámpur, Sháhpur and Konail in Tahsíl Garhshankar there are quarries of some value. The proprietors of the former charge one rupee per cart-load. The stone in these quarries is known as *khingri*. Limestone is also found in the ravines of the Talwára hills and elsewhere. It is said to resemble marble, and the lime-burners select those stones which in the morning are found to be dry and free from dew. The total outturn of the District was returned at the value of Rs. 3,750 in 1901 and 1902. The sand-stone of the Siwáliks is used by the hill-people for building houses, but though it is superior to the best burnt brick, the cost of carriage prevents its use in the plains. Gújars, however, bring down head-loads of it for sale in the towns where it is used in building platforms and parapets for wells. The construction of a railway would probably develop this traffic.

Kankar of an inferior kind is found in the lower range of hills. Saltpetre is found in many parts, and in 1901-02 there were 22 licenses to collect it in 14 villages, the output being 145 maunds. The manufacture is very simple. Earth containing saltpetre is placed in an earthen vessel having an aperture in the bottom. Water is poured into the vessel, and caught in pans, as it drips through. It is then boiled and poured into large pans, where the sediment gradually crystalizes. A kind of white* clay called *golu* is found in several places, especially in the hills where the seams sometimes extend for miles. It is used by the hill-people and the poorer classes in the plains for plastering houses. It sells in the plains at 1½ annas the *pakka man*.

* The stratum near Chauhál is bluish in colour. That near Bharwáín is white.

Section E.—Arts and Manufactures.

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Arts and Manufactures.

Principal industries and manufactures.

Montgomery, S. R., § 111.

The principal manufacture of the District is in cotton fabrics, for which the chief emporium is Khánpur, a suburb of Hoshiárpur. The main trade is in *lungís* (coloured turbans) and *súsís* (cloth of coloured stripes); the annual value of the trade from Khánpur alone is said to amount to three or four lakhs of rupees. The trade has, however, fallen off of late owing to imitations of Indian *súsís* and prints being imported in large quantities from England. Coarse blankets are made in considerable quantities in and about the town of Hariána. A good deal of rope is made from the *munj* (saccharum sara) and *bagar* grass (andropogon involutus), which grow in the District; ropes and coarse canvas are also made from hemp; baskets, trays, sieves, etc., are made from bamboo. The carpenters of the District are celebrated, but most of the best workmen seek employment out of the District on the railways, and other public works, and at Simla. Brass and copper vessels are made at Bahádarpur, a suburb of Hoshiárpur. A good deal of dyeing is done from the safflower, and also from lac, which grows on the *ber* trees. The propagation of the lac insect on trees is becoming very common; the lac dye is used for dyeing wool, and a good deal is exported to Kashmír. *Chapra*, or shell-lac, is used for ornamental work on wood; and the lacquered articles of this District, especially toys, have attained to some celebrity.

Another occupation is the inlaying of ivory on wood. Some carpenters of Hoshiárpur and the neighbourhood are proficients at this work. Shoes are manufactured in large quantities in Hoshiárpur and the neighbourhood, and exported to Delhi, Calcutta, and other places. The trade is principally in the hands of Shekhs. Good pottery is made at Tánda, where a fine kind of clay is obtained. The special earth needed for colouring is brought from a village near Garhdiwála. *Surâhís* and ornamental vessels are made; also the large earthen jars, called *matti*, for holding the boiled and undrained juice of the sugarcane (*mál ráb*). The workmen are a small colony of Kashmírís who have been settled in the place for many generations.

The embroidery of cloth in coarse floss silk is commonly known throughout a large part of the Punjab as *phulkári*, and is not without its artistic merits. In Hoshiárpur town this occupation is largely followed for hire by the poorer women of the Bhábra class. They have acquired quite a name as accomplished needle-women, and their embroidered sheets are sought after to a certain extent beyond the limits of the District. All possible means have been taken to encourage this useful industry.

Mr. Lockwood Kipling, Principal of the Mayo School of Art, Lahore, furnished the bases of the following notes for the Gazetteer of 1883 on some of the special industries of the District, and these

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Arts and Manufactures.

Cotton.

have been now brought up to date. Mr. Kipling's notes are printed in small type.

"Khánpur, a suburb of Hoshiárpur, and Tánda are the centres of the cotton industry in this District, where, in addition to coarse cloth for ordinary wear, finer qualities, such as *lungís, súsís,* and muslins, some of which are gold-spotted, are woven. The trade of Khánpur in *lungís* and *súsís* is said by Mr. Coldstream, C. S., to be worth from 4½ to 6 lakhs of rupees per annum, and its products are exported to Multán Pesháwar, &c. English thread is almost universally used in the finer goods—a practice that is common elsewhere. The abolition of the cotton duties has made it increasingly hard for the native hand-loom weaver to live; but it is clear that in this, as in other Districts, his trade, though not in a very flourishing state, is still far from extinct."

Cotton-picking is done by hand by the *zamíndárs'* womenkind except in the case of Rájput agriculturists and other respectable families owning large holdings, who employ the village *kamín* women and pay them in kind at the rate of 10 to 25 per cent. of the cotton picked. The rate varies according to the condition of the crop. In some cases the women employed in picking are paid in cash at annas 1-6 to annas 2-6 per day of 8 hours. The produce in most places is kept for home consumption, but the few large owners sell their surplus to traders.

Cotton manufacture.

After picking, the cotton is cleaned by hand and passed through the *belna*, a small wooden frame with rollers to separate the seed, which is used for feeding milch cattle. The cotton is then reduced to a mass of fluff either by hand or more usually by the *pinjan* or bow-string. This is made of bamboo with a dried and cleaned sinew. The cleaned cotton is then made up into balls (*púnís*). The next operation is the spinning, for which a *charkha* is employed. The *charkha* is formed of two parallel discs, the circumferences of which are connected by threads, and over the drum so formed passes a driving band also made of thread, which communicates a rapid motion to the axis of the spindle. The end of a *púni* is presented to the point of the spindle, which seizes the fibre and spins the thread, the *púni* being drawn away as the thread is spun, as far as the spinner's arm will reach. Then the thread is slackened, and allowed to coil itself round the body of the spindle until the latter is full, when it is removed. The spinning is done exclusively by women when they are not employed in other household work. But their labour is poorly paid as they seldom make more than 12 annas per mensem. The growing use of yarn produced at the spinning mills worked by steam power accounts for this decline. Weaving is done by weavers and Rámdásíás who make *dhotars, ghátís, khádars, khes, dotehís, dhotís,* etc., in almost every village of the District. The cloth thus prepared is worn by the peasants themselves, but if a weaver makes for sale to traders, European yarn or yarn manufactured at the mills worked after the European method in other parts of India is largely admixed with country thread, as without this process the goods fetch a low price and find a slow sale.

The process of weaving and the instruments employed have not changed within living memory. The thread is usually soaked in water for three days; it is then dried and wound up one

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narás, or hollow reeds. In short, the process of warp laying and weaving is the same in this District as that described in the monograph on cotton.

Cotton manufacture.

The only trade of any importance in locally-made cloth is that carried on at Jejon in the Garhshankar Tahsíl, at Khánpur in Hoshiárpur Tahsíl and at Tánda in Tahsíl Dasúya. At the first-named place there are six big firms of Khatrís and Bhábrás, each doing a large business. Yarn made at the spinning factories in Bombay and Ahmedabad is imported and retailed or advanced to weavers in the adjacent villages who make *gabrúns*, check cloth, &c., which is sold to these firms. Most of the goods are exported in bulk to the Hill States and Kángra or to Kaithal in the Karnál District. A part ultimately finds its way to Ladákh. Exports of these goods are estimated to amount to Rs. 4,00,000 a year. The cloth trade of Khánpur has in consequence of the octroi system shifted to a large extent to the neighbouring villages.

Stamping of cloth is done at Hoshiárpur and in a few other places, but the industry is quite insignificant. Singhpur, a village in Tahsíl Garhshankar, is known for its good stamping work. There are about 20 families of Hindu Chhímbás engaged in it, but they do this only when they receive orders which are not numerous or sufficient to engage their whole time. Their earnings average about 6 annas *per* head *per diem*.

Silk.

"There appears to be no silk weaving of any importance. The *tasar* silk moth is common, and Mr. Coldstream has made some interesting experiments demonstrating the ease with which an important staple might be added to the products of the sub-Himálayan tracts. But hitherto nothing has been made of it, and the natives were not aware that the *tatís*, as they called them, hanging in numbers from the *ber* trees were silk cocoons."

Sericulture. (Monograph on the Silk Industry in the Punjab, 1899.)

An attempt to introduce the mulberry-fed silk-worm was made by Colonel Saunders Abbott when Deputy Commissioner, and is thus described in a letter by Mr. Cope of Hariki written in 1858 and published in the journal of the Agricultural and Horticultural Society of India:—

"Colonel Abbott having obtained eggs from various quarters in the hills, commenced operations in the Jail of Hoshiárpur on a somewhat extensive scale. The quantity of eggs received was a seer and a quarter. The worms began to hatch in February, and continued to do so for some time. The first cocoon was produced on the 6th of April, and the last on the 22nd May. The late cocoons were small and indifferent in quality, owing to the increasing heat; the first of a large size and good quality. Many of the eggs must have been bad, or the worms must have died in hatching, as Colonel Abbott only obtained fifty-six seers of cocoons before baking, whereas had even one-third of the eggs only miscarried, he ought to have had somewhere about ten maunds of unbaked cocoons. He set aside twenty-four seers of cocoons for seed (they yield three seers of eggs), and from the remaining thirty-two seers he wound eight seers of coarse silk besides four seers from the pierced cocoons and two seers of floss. The total expenses, including the necessary huts, which, being flimsy, could of course not be expected to keep out the heat, were but Rs. 120, and under these circumstances, the experiment, as a first trial, must be considered to have been very satisfactory. It was repeated in the following year, but in consequence of Colonel Abbott's departure for England, I believe, the undertaking was finally given up."

In 1884 Mr. Coldstream, C.S., then Deputy Commissioner of Hoshiárpur, attempted to domesticate the wild silk-worm *Antheroea Sivalika* (in the vernacular known as *bhamberi tutti kaunte kaintr*

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or *joadre*), which is closely allied to the *Antheroea Paphia*, or true *tasar* silk-worm, and is by far the most important of the indigenous Saturnidae. In a memorandum attached to Mr. Cookson's Monograph Mr. Coldstream gives an interesting account of his experiments. He utilized the agency of *zaildárs* and *lambardárs* to collect the cocoons, which he kept in bamboo cages until they were ready to burst. This took place in June or July, at the beginning of the rains. The eggs obtained from the female moths were hatched out in open baskets, and the young worms were, when a few days old, placed out in the open on *beri* trees (*Zizyphus jujuba*). An attempt to feed them by hand ended in failure. The *beri* seems to have proved to be excellently suited for the purpose, as after being denuded of its leaves in the rainy season it will in a few days send forth an abundant crop of fresh leaves. The *Sawani* (*Lagerstroemia Indica*) was also tried, though with less success than in the case of the *beri*. Experiments with other trees failed.

At the same time, it does not appear that any very complete measure of success attended Mr. Coldstream's attempts to cultivate the worm. In hardly a single instance did he manage to increase the original stock; in some cases, he even finished with fewer cocoons than he started with. But he found no difficulty in reeling off the silk from the cocoon.

"I did not find much difficulty in having it done, and I think it was well done too. I got for the work one of the silk-rearers from the neighbouring District of Gurdáspur. He had, I think, seen *tasar* cocoons before; at least he knew how to manage them. He reeled off a clean lustrous thread of four strands, keeping four cocoons bobbing in a dish of boiling or very hot water in front of him. I do not believe he used *sajji* or anything else to dissolve the natural cement: the hot water seemed to act as a sufficient solvent."

The man worked at about the rate of 50 cocoons per diem, yielding 2½ *tolás* of silk. Mr. Coldstream calculated that at Rs. 10 a *sér* this would yield a return of five annas a day. It does not appear that the quality of the silk thus produced was tested by an expert; Rs. 10 per *sér* is apparently quoted as the price of the raw silk in the local market. The exact value of the silk of the *Antheroea Sivalika* for commercial purposes and its adaptability for all the uses to which the silk of the *tasar* worm proper are now put still remains to be determined. The price quoted, however (Rs. 10 , agrees with what is recorded of the price of the raw silk of the *A. paphia* in Bengal (Rs. 10 to Rs. 13), and in excess of that recorded for the United Provinces (Rs. 7 to Rs. 4). Mr. Coldstream's conclusions are expressed in the following passages :—

"Of course it entirely remains to be proved whether the silk can be produced, or the cocoons reared so as to be commercially profitable. But I do not think the establishment of *tasar* sericulture, as an industry for the sub-montane Districts of North India, is to be despaired of. Considering the very inexpensive process of rearing the cocoons, that it could be done by women and children, that the worm is indigenous to the Province, and that the attention of European manufacturers appears to have been directed to the commodity, it seems certainly possible that an industry may be developed. I think experiments should be encouraged. Natives should, if possible, be induced to take an interest in it, but this will not be probably till European skill has shown the way to a profit. The conditions of successful rearing have been approximately, but not fully,

gauged. As above stated, my experiments as regards outturn in proportion to original stock were not all successful. Still a large number of cocoons were reared, and there is no apparent reason why, when nature has been further interrogated, the secret of preserving most of the worms should not be discovered and success achieved. On the whole, though I cannot say I have absolutely ascertained the conditions of success, I have seen so much in the course of my experiments as to make me believe it possible that a kind of cottage industry of rearing *tasar*, requiring absolutely no capital, and capable of being conducted by women and children, may some day arise if pains are taken, by experiment and the offer of rewards, to ascertain these conditions, and to introduce the industry to the notice of the natives. The wild tribes of Central India rear the cocoons; why should not the cottagers in the Punjab hills?"

It is a matter for regret that Mr. Coldstream found no successor in his efforts to cultivate the *Antheroea Sivalika*. Mr. Cookson's Monograph mentions a report that Messrs. Lister of Mádhopur were making experiments in this direction. But the results of these experiments do not seem to have been anywhere recorded, and in a pamphlet published in 1884 by Messrs. Lister's Manager, Mr. E. F. Keighly, and entitled "How to rear Silk Worms in the Punjab," there is no allusion at all to the "wild" silk worm. Mr. Coldstream's attempts at Hoshiárpur came to an end when he left the District. "Notwithstanding the favourable climatic conditions, the enterprise of growing silk and rearing silk worms (*sic.*) seem to have been abandoned. There were no Europeans left to take it up on Mr. Coldstream's transfer, and the people of the District lack the necessary energy and enterprise. The little grove of *beri* trees planted near his house to supply food for his silkworms was cut down by the owner on Mr. Coldstream's transfer" (District Report, 1899). Up to the present it cannot be said that we have clear evidence that the Punjab can produce *tasar* silk. The problem is, in the first place, to increase the number of collected cocoons by judicious hatching out of the eggs and by "planting out" the young grubs on properly situated groves of *beri*. Unless this can be done on any considerable scale, there is *primâ facie* but small chance of success. The spinner employed by Mr. Coldstream could only earn five annas a day when supplied with his cocoons free of charge.

There is, however, another direction in which the *Antheroea Sivalika* might with advantage be exploited. One great objection, says Dr. Watt, "to the development of the Indian *tasar* silk industry is the imperfect and faulty system of Indian reeling. This fact is at once established by the published figures of the *tasar* reeled fibre, the Italian or improved fibre yielding three or four times the price of the ordinary native reeled silk" (Dictionary of Economic Products, Volume VI, Part III, page 151). The ease with which Mr. Coldstream's silk was reeled may perhaps be accepted as an indication that the *Antheroea Sivalika* would yield good results under the improved reeling process, and it would be at all events interesting to ascertain whether this were or not the fact.

Mr. Coldstream left a memorandum regarding the *tasar* silk worm which may be of interest:—

"The *tasar* cocoon is met with in the wild state extensively throughout the submontane Districts of the Punjab. As far as I have observed, it is found in this part of

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the country only on the *beri* tree (*Zizyphus jujuba*), but in the other parts of India it is found on a considerable number of trees of different species. It is of a shape not exactly oval, but more that of a short cylinder, with rounded ends from one to two inches long. It is of a dull white or yellowish colour and of a hard and rather rough texture. This hardness is owing to the large quantity of gummy matter with which the silk is matted together in the substance of the cocoon, and which has to be dissolved out before the threads can be wound off. The cocoon is spun by the worm in July and September, and is most easily found in the cold weather, when the people cut the leaves and branches for fodder and to form thorn hedges. By telling the villagers to look out for them they can be procured. In June and the beginning of July, when the *beri* tree, the natural food of the worm, has a flush of fresh leaves after the first shower of rain, the cocoons will begin to burst. They can be laid for the purpose of hatching in large cages of bamboo work, or on shelves in a verandah enclosed with netting. The cocoons almost always burst in the evening between seven and nine o'clock. Towards sunset the cocoons, which are to burst that evening, though they have been for eight months hard and dry, begin to be moist at one end; and soon the moth begins to bore his head through the matted silk of the cocoon; gradually he emerges, disengaging himself from his prison, and immediately seeks to cling to some surface with his feet uppermost, so as to allow his wings, now in a moist and undeveloped state, to fall and expand in the proper direction. They rapidly spread out downwards and backwards, and harden; and in a few hours the beautiful insect has reached its perfect state. A full-sized specimen measures from five to six inches across the wings. The female is larger than the male; her wings are of a light yellow colour, with darker bands, sometimes of a light purple or pinkish colour, and sometimes of an ashen grey, the colour of light ink stains. The male is of a light red or brick colour, sometimes pinkish. Both have round transparent ocelli on their wings. The species I find is recognised at the British Museum as Antherda Sivalika; under Captain Hutton's classification it used to be Antherda Paphia. When the proper season has arrived during July, numbers of cocoons will burst every evening. The males appear to come out first. The moths should be kept, as they are hatched, in a large open-work cage made of the splints of bamboo, or in a netted verandah. They will pair the first or second night. If they are kept in a netted verandah the females will cling to the net, and attract wild males during the night. When the couples have separated in the morning, the females should be put into small baskets separately, or with only one or two companions to lay their eggs. Each female will lay from 150 to 185 eggs within four or five days after she has paired. She will then die. Neither male nor female moths appear to eat anything during their short lives. The eggs should be collected, placed in some small receptacle, such as a *duni*, or small vessel made of a leaf or two leaves, in which natives carry curds, etc., and this receptacle, with about 100 eggs in it, should be hung on to a *beri* tree in the open. The worms will hatch out in from seven to nine days; they are brownish, and about one-fourth of an inch long, but rapidly increase in size. They will crawl on to the branches of the *beri*, and attack the succulent young leaves. The worm is a very handsome one; it is light pea-green with silvery spots at the spiracles along each side of its body. A full-grown worm is between four and five inches long, and about three-fourths of an inch thick. Like the Chinese silk worm, it is most voracious, and gets through an immense quantity of leaves. During this time the worm has many enemies. Crows and squirrels attack it; the black ants swarm up the tree to them, and a species of hornet stings the worm and kills it in numbers. I have nevertheless had about 200 cocoons off one *beri* tree in the open. Several little baskets of eggs, such as I have described above, can be hung on one full-sized *beri* tree. Much may be done to protect the worm while roaming over the tree feeding. The trees selected to hang the eggs on, and eventually to form the natural feeding ground of the worm, should be small and compact. It would be well if a number of trees were planted together, and the whole covered by a net. Each tree, on which worms are reared, should be surrounded by a ring of white ashes laid on the ground close round the trunk. This will prevent ants ascending the tree The worms will spin in 25 or 30 days. The cocoons can then be gathered. Moths will hatch out of these cocoons again in September. The second crop of moths is hatched five or six weeks after the first or parent crop is hatched out I have tried, and unsuccessfully, to bring up the worms by hand like ordinary silk worms, by keeping them in baskets with fresh cut leaves. It does not answer; the species *will not domesticate*. This has been Captain Coussmarker's experience also in Bombay. The plan above suggested, which I have myself tried with satisfactory results, is a kind of semi-domestication. The worm will not thrive under cover; it seems to need the dew of heaven and the freshest of leaves. Collecting the cocoons, getting their eggs, and hanging them on to selected trees out in the open as above described appears to promise the best results. I believe Captain Coussmaker has found a similar plan answer in the Bombay Presidency. The plan here described was suggested to me by the late Mr. F. Halsey, but it was recommended more than 20 years ago by Sir Donald McLeod, then Financial Commissioner, in a preface to a small volume, entitled 'Miscellaneous Papers on Silk,' printed at the *Lahore Chronicle* Press in 1859. It seems not improbable that, following this system, a kind of cottage cultivation of *tasar* might be carried on by the people in such Districts as Hoshiárpur, Kángra and Gurdáspur with most remunerative results."

CHAP. II, E. — Arts and Manufactures. *Phulkáris.*

"The embroidered *phulkári* is scarcely perhaps so much worn throughout this District as in Gurdáspur, where among large crowds of women at fairs nearly every one wears an embroidered *chadar*, but it is made by Bhábra women in Hoshiárpur. Some of the embroideries from the Mission School there, sent to the Exhibition, were warnings as to the danger of 'improving' an already quite satisfactory native product. The colours were fierce and ill-assorted, and the grounds chosen were violent turkey reds and bright blues in smooth English cloths, instead of the rich dark *khárwa* and *níla* of native make."

Silk manufacture.

The use of embroidered *phulkárís* is decreasing every day. Light European cloths of silk or cotton are slowly taking its place. *Phulkári* embroidery is almost exclusively done by Bhábra women in towns and by Jat women here and there. They earn about 2 annas *per diem.*

Leather.

"Hoshiárpur town as well as Anandpur and Tánda has a large trade in shoes, which is mostly under the control of the Sheikhs of the place. The goods are of excellent quality and are exported in various directions to Lahore, Amritsar, Delhi and Calcutta."

"A curious and interesting speciality of the District is the preparation of deer-skin leather carried on at Lalwán in the Garhshankar Tahsíl. The leather resembles dark chamois, is well tanned, soft, and pliable. It is used by natives in the form of a sock or buskin in the cold weather and for hawk-hoods and hawking gloves, and is well suited for riding-breeches, gloves, and gaiters. It is free from the offensive and permanent odour common to most country leather, and might profitably be more extensively used by Europeans than it has been. *Sábar* is the name of the product in the *bazárs.* The skins are imported from the desert tracts about Ferozepore and Ludhiána. The trade is confined entirely to one village."

Leather and qiull work.

"A small quantity of dyed leather and quill work, such as boxes, cigar cases, etc., is made at Anandpur by a few families, the women embroidering the patterns in strips of peacock quills. This work is probably of Nepalese origin, and it is not clear how it came to be taken up in the plains. The articles made are precisely similar to those from Biláspur and other places in the hills, which are hawked about Simla. Mr. Coldstream remarks that in families where the women, embroider leather with quill filaments, the men work in gold and silver thread on shoes, etc. This trade is now practically extinct, owing to the decay of Anandpur."

Leather work.

Tanning is carried on by Chamárs and Muhammadan Mochís, and the leather used for the ordinary local requirements, *mashaks*, *charsás*, *kupás* or oil receptacles, and shoes. At Hoshiárpur itself and in the surrounding villages shoes of better quality are made, and in Garhshankar Tahsíl gloves and gaiters are manufactured at Lalwán while Posi used to be noted for its saddles, but this industry is now fast dying out.

The shoe-trade at Hoshiárpur is mainly in the hands of a hundred Muhammadan Mochís, called Siráj. Tanned and dyed leather is obtained from the Chamárs in villages through wholesale dealers and the Siráj makes the shoes which his women-folk embroider, and the pair earn from Re. 1 to Rs. 1-8-0 a day, but as a class they are extravagant and said to be good customers to the liquor contractors. As a result they live from hand to mouth and are in a state of chronic indebtedness to the Sheikhs and Khojás who control the trade, taking the shoes made at low prices in repayment of their debts. About 60 Chamár and 10 Bángar (Bikáneri) Chamár families are also engaged in thi trade, but their workmanship is inferior

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Leather work.

to that of the Siráj. They are however much better off owing to their thrift. Some 10 firms of Sheikhs and Khojás monopolise the export trade, which is mainly to Hyderábád Deccan and parts of the United Provinces. The total value of the exports is put at Rs. 40,000 to Rs. 50,000 a year. The gold and silver thread used is known as Rúsi *tilla* and is mainly of European manufacture.

At Lalwán some 40 Rámdásía families are employed. Deer skin and the hides of young buffaloes, imported from the hills and Máler Kotla, is used, the tanning, dyeing and manufacture being all done at Lalwán. The articles are sold for use in regiments to dealers in Patiála, Delhi, Baháwalpur and other places. A worker earns from 6 to 10 annas a day and the exports are valued at Rs. 40,000 annually. Owing to caste prejudices, however, the workers are limited in number and the trade is not expanding, in spite of the larger demand.

Metal work: Iron.

" In this District, as throughout the Punjab, excepting in Gujrát, Siálkot and Gujránwála, the backward state of the blacksmith's craft is noticeable, and must for a long time be a bar to the introduction of simple agricultural machinery in which there are iron parts liable to want repair or renewal. It is a fact that the use of the reaping machine would be profitable, considering the vast tracts that have to be harvested at one time and the high rates that are paid for labour. The *wats* or small dykes of earth with which the fields are intersected present a difficulty which is perhaps not insuperable. A greater difficulty is the absence of skilled labour for repairs and adjustment. This is also a bar to the introduction of improved sugar-mills and other labour-saving contrivances. Nothing could be ruder than the sickle or *dhátri* in common use. Village smiths and *sep tarkháns* turn these out at about an anna and-a-quarter each, but many *zamíndárs* provide their own iron and wood and pay in kind for their implements in the immemorial fashion. Beyond this the village blacksmith seldom goes."

Iron smelting and working.

There is nothing worthy of note in connection with the blacksmith's craft in this District. Smelting is unknown, and agricultural implements and vessels manufactured by blacksmiths are of the usual kind. Like other menials the blacksmith is generally paid in kind out of the agricultural produce, but in big villages and towns where payment in cash is the rule he earns about 4 to 6 annas a day.

Copper and brass.

" There is a considerable manufacture of brass vessels at Bahádurpur, which are exported in some quantities to the hills, whence some are alleged to find their way as far as Ladákh. An artizan of Hoshiárpur sent a mechanical fountain to the Punjab Exhibition which was a very good piece of work in all respects. The finish was exceptionally good. That artistic skill in beaten work is not wanting was shown by the exhibition of some vessels in chased silver executed by a *chatera* of Hoshiárpur. That he was more accustomed to brass and copper was evident from the unnecessary thickness of the silver, a fact which prevented the sale of some otherwise admirable work."

The manufacture at Bahádurpur is still considerable. Vessels of brass, *pítal*, and bell-metal, *kánsi*, are made. In the former copper (*támba*), 3 parts to 2 of zinc (*jast*), is used. In *kánsi* 40 parts of copper are used to $11\frac{1}{4}$ of tin, *kali*. The raw material is imported in blocks or slabs called *patrás* and old material (*phút*), such as broken vessels, etc., is also used. All the raw materials pay octroi. In alloying *sohagga* (borax) is used as a flux. The

process is carried out in *mogás* or earthern vessels filled with the metals and flux and heated in the furnace, *bhatti.* Vessels are cast between layers of earth, in the shape of the vessel to be cast, divided by wax which melts and leaves a cavity when heated. The ware is exported to Kángra and throughout the District. The actual workers, *Thatérs*, were once Khatrís, but now form a separate caste. They are generally financed by the *Kasserás* or dealers, who live in Hoshiárpur town. Bahádurpur has now five forges working in brass and four in *kánsi.* Copper vessels are not manufactured, only repaired.

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Copper and brass.

Pottery.

Ordinary articles of pottery are made throughout the District by Kumhárs, who are both Hindus and Muhammadans. Coloured clay toys are made by the Hindu Kuzgars, a small caste which ranks as high as the Chhímbás* and wears the *janeo.* They are however poor as the extent of the industry is but small. *Kágazi* or paper pottery is remarkable for its thinness—a *suráhi* holding 2 *sérs* of water weighs 8 *chittáks* only. It is made at Pánipat in Karnál, Jhajjar in Rohtak, Sheikh Basti in Jullundur, Tánda in Hoshiárpur, and probably in a few other places. It is mentioned by Mr. Baden Powell as being made in Kángra, but the District Report does not notice it. The clay used is the ordinary clay, but this is prepared with much greater care than usual. It is steeped in water for two or three days, and carefully drained off, and then worked up with the hands to ensure its being absolutely free from pieces of *kankar* or other hard substances. The price is only a very little higher than that of ordinary pottery. Only two men however now know the art, and as they are childless and jealously guard its secrets, the industry must soon die out. They earn about Rs. 200 per annum and only make to order. The wheel used is the single wheel turned by hand, but in a few cases a double wheel fitted in a hole 2 or 3 feet deep is used and is turned by hand. One man at Tánda colours and glazes pottery, and at the same place, Mr. Kipling observed :—

"The best that can be made of the raw materials of the plains in mere burnt earth has been turned out. A large quantity of gaily painted pottery, several steps in advance of the rudely daubed ornaments made for and sold at all country fairs, was sent from this place to the Punjab Exhibition, and it is quite possible that if the ware were within reach of the public it might find a sale. The Tánda and Hoshiárpur artists who decorated these objects worked with water colours in gum merely, and the painting forbade any practical use being made of the vessel on which it was put. The passion of the people for bright colour and ornament is shown in nothing more clearly than in the fantastic toys made for fairs by village potters, who are content for the rest of the year to make the simple vessels of daily use. And it is to be regretted that the materials available are so perishable."

Toys are made at Hoshiárpur, Anandpur, Dasúya and Tánda.

Glass.

"The abundance of fuel on the hillsides in this district, which is a long and narrow sub-montane tract, has led to the manufacture of glass bangles and rings, especially at

* Even Brahmin and Khatrís sometimes smoke with them.

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Glass.

Dasúya and Hájípur. It is a curious fact, and one which testifies to the strange simplicity and narrow needs of rustic life in the Punjab, that although *Chúrígars* produce glass of agreeable colour, and at a cheap rate, there is no use for it but in the form of *chúrís* or bangles, and for fairs, a toy consisting of a glass tube half filled with water, with a bulb at each end. How the water was got into the tube is part of the point of this toy, and the ascending string of bubbles completes its fascination. General Abbott, who was Deputy Commissioner here from 1850 to 1858, interested himself in this subject and introduced glass-blowing as understood in Europe. But the entire absence of any native demand naturally caused the manufacture to die away. For the Punjab Exhibition, 1881, a large quantity of small vases, sugar basins, finger-bowls, flower glasses, cups, and other objects were made. The colours were green, blue, yellow, a greenish and horny white purple, and a dim but not disagreeable amethyst tint. From a technical point of view these articles were very imperfect, being full of air-bubbles and knots, and they seldom stood straight. But if there is any truth in Mr. Ruskin's dictum that blown glass vessels should, so to speak, confess the conditions under which they are produced and look as if they were rapidly formed from a molten substance hastening to hardness in the artificer's hands, then these modest vessels were at least right in principle. In Bengal, similar glass vessels are made, and, as there is some slight demand, the workmanship has improved. If the Hoshiárpur *Chúrígars* could be brought nearer to European centres, it is quite possible they might learn to extend their trade, and that in time really beautiful objects might be produced. There is no reason why, when a supply of fuel is at hand, the taste and skill which are so evident in other branches of Indian craftsmanship should not be applied to glass. Compared with the English cut glass chandeliers in crystal white and brilliant colours, which are the delight of wealthy natives, the material of the *Chúrígar* is dim and lustreless. But it has a distinct beauty of its own, and is capable of being made into many agreeable and useful forms. An abundant supply of cheap fuel is, however, the first condition of glass manufacture."

Cups, glasses, &c., are now made of coloured glass at Dasúya, but there is practically no local demand for them. In a maund of the *kanch* (glass used for bangles) there are the following materials:—3 *sérs* of *sajji* are pounded with 2 *sérs* of quartz and mixed with water. This mixture is made into balls (*pinnas*), which are heated to a red heat and then cooled and pounded. 1¼ *sérs* borax, 1¼ *sérs* saltpetre, and 1¼ *sérs* *kallar* is mixed to the powder thus obtained, and the whole is put into the furnace in an earthen vessel, and after three days' heating it forms *kanch*. Borax costs Rs. 5 per maund and saltpetre Rs. 8 per maund.

The Kángra *kanch* which, like that of Hoshiárpur, is used for bottles, &c., besides *chúrís*, is made from a mixture of lac, charcoal and *sajji*, and in Pesháwar the glass, also used for bottles, &c., is made from European glass, tin, copper, zinc, *sajji* and lead.

Wood-carving.

"Jullundur, Amritsar and Hoshiárpur have a great name for carpentry, probably due in the first place to the comparative abundance of good wood. In Hariána and Hoshiárpur are *chaukats* or door frames and *báris* or windows set in old houses, which are fine examples of the wood-carver's art. Nor is it an art that is tending to extinction. In places remote from English barracks and churches and the erections of the Public Works Department, which unhappily serve as models for imitation, good houses are still built in the native fashion. An essential point is the introduction of richly carved doors and windows, which are very frequently worked at a distance and entirely independent of the general design. But they always look right when fixed in their places. It is difficult to form an estimate of the quantity produced. It cannot, however, be very large, as new houses are only occasionally built, and where municipalities and other modern improvements flourish, there is a tendency to a perfectly useless and stupid symmetry of plan which is fatal to any spontaneity or beauty of design. A fine door and a large cabinet, both elaborately and richly carved, represented Hoshiárpur skill at the Punjab Exhibition of 1881. Both were noticeable for their unusual Hindu feeling. In most Punjab architectural sculpture there is an almost entire absence of Hindu details; and but for the occasional introduction of a figure of Ganesa in an insignificant panel over a door, the work would pass as Muhammadan. There were brackets of purely Hindu form in the doors, and figure panels of divinities occurred

in the cabinet, the outlines of the subjects being curiously marked in with dotted lines of brass wire inlay." **CHAP. II, E.**

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Wood inlay.

" Of equal and indeed superior importance as an industry which may be expected to support skilled workmen, is the wood inlay of ivory and brass of the District. The extension of this trade to articles of European use is mainly due to the efforts of Mr. Coldstream, C. S. For many years *qalmdáns*, *chobs*, or walking staves, mirror-cases, and the low *chauki* or octagonal table common in the Punjab and probably of Arab introduction, have been made here in *shísham* wood inlaid with ivory and brass. The patterns were very minute and covered nearly the whole of the surface with an equal spottiness. Mr. Coldstream procured its application to tables, cabinets, and other objects, and during recent years a trade has sprung up which seems likely to grow to still larger proportions. It is probable that in future the most profitable field for the Hoshiárpur inlayers will lie not so much in the production of finished articles for European uses, in the devising of which the native workman is obviously placed at great disadvantage by his complete ignorance of Western usages, but in the production of panels and details to be afterwards worked up by European cabinet-makers. The faults of the inlay are a certain triviality and insignificance of design and its too equal and minute distribution. At various times some of the inlayers have visited Lahore and have been shown at the School of Art examples of good Arabic and Indian design, and they have been furnished with sketches. When the blankness and ugliness of an Indian village are considered, it is really matter for surprise that decorative invention survives in any form. An effort is now being made by one of the leading London firms of importers to introduce the Hoshiárpur inlay more fully to the best market. There are numbers of artizans, many of whom are in the hands of a Hindu dealer, who is naturally but little concerned in the artistic quality of the wares he sells.

" At the Exhibitions of Melbourne, Jeypore and Calcutta these articles received prizes and were sold in considerable quantities. The ivory used is generally the waste stuff left by the turners of ivory bangles and is worth from Rs. 2 to Rs. 4 per seer. It is frequently alleged that bone, especially camel bone, is used as well as ivory; but both ivory comb-makers and turners make a good deal of waste which is quite large enough for the small details of the inlay. Black wood, the old heart-wood of the *kinnu* (*diospyros tomentosa*), incorrectly called *abnús* or ebony by the workmen, is occasionally used both as a ground and in combination with ivory as an inlaying material, especially in the familiar herring-bone pattern.

" Brass is also employed, but with less effect, for when foliated work in small patterns is worked in brass, it is necessary that the metal should have a better surface than it generally receives in the Hoshiárpur work."

Lacquered wood.

" The abundance of *shísham* wood has led to the localization of the lac turner's craft, and large quantities of ornamental articles are made here. The peculiarity of Hoshiárpur lacquer is a somewhat lurid brilliance of colour, caused by the general use of a tin ground over which transparent lac colour is laid. This is in fact called *átishi*, or fiery, by the workmen. To secure the desired brilliance and transparency, aniline colours are mixed with the lac, a practice unknown at Pákpattan, and only occasionally indulged in at Dera Ismail Khan. Another peculiarity is the scratching of lines of ornament or figures in one colour of lac and then filling the lines with another colour, the whole surface being made smooth. This is the method followed in Burma, only the lac is applied on basket-work and not on wood and uniform. Rude figures of divinities are freely introduced, and there is no denying the force of the colour or the finish of the surface. Larger pieces are attempted here than elsewhere, so that a collection of Hoshiárpur lacquered ware has, at first sight, an imposing appearance. But it is more brilliant than pleasing, and the bright metallic underlay, which, with good colour, gives great depth and richness, is crude and vulgar when it shines through the fierce aniline purples now in favour.

" But little care is taken in the selection of wood, and purchasers of this work frequently find that half of a *suráhi* or *pán-dán* is riddled with worm holes till it falls asunder in a mass of dust. The white sap-wood of *shísham* is peculiarly liable to being worm-eaten, while the red heart-wood is never touched."

Wool.

" There are no Kashmíri colonies in the District, and although ordinary *loís* may be woven here and there, there is no regular trade. The Industrial School at Hoshiárpur, so long as Mr. Coldstream was at the head of the District, turned out some carpets which, though inferior to the best jail make, were still very serviceable and saleable goods. The refusal of a dealer to take a large stock ordered from this establishment dealt a blow to this business after it had been established for some years and seemed likely to prosper. From this it is hoped it may recover.

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Arts and Manufactures.

Wool.

"There is not the faintest doubt that a great trade is possible in Indian carpets, if they are good in design. One great secret of the demand for them is their durability as compared with carpets of English make. The warp is of strong elastic cotton threads, which are soft in texture and not made hard and tight by over-twisting and sizing. On these, wool thread is tied, and the allowance of wool is very liberal. The looms are large enough to make any size of carpet, and there are therefore no seams. For ordinary English carpets the warp is of hard fine cords, and there is very frequently an under-lay of jute, which does not appear either on the back or front of the carpet, but which gives substance and firmness to the fabric. Into this sub-structure the woollen threads are tightly woven, a long needle holding the loop, which, as it is cut by the withdrawal of the knife with which the needle is terminated, forms the pile. The demand for cheapness makes economy of wool a great point in the manufacture, and many English carpets are in reality a firm fabric of flax or cotton and jute with a slight covering of wool. The jute is exceedingly hard and sharp, and as the wool is pressed against it by use, the softer material wears and cuts away. In an Indian carpet, the whole fabric sinks together under the foot.

"Moreover, very few of the English Jacquard power looms are more than three quarters of a yard wide. Hence the necessity for seams, which are the first places to wear threadbare. So it may be said that it is more economical, when buying a carpet, to give three or four times the English price for an Indian hand-woven fabric. It is not, of course, contended that bad Indian carpets are impossible. There are several practices, such as *jhutha bharni*,—literally, a false weft, a way of taking up two threads instead of one, which are common even in some good jail factories, and which detract considerably from their value. But the general conditions of Indian carpet-weaving are distinctly more favourable to the production of a serviceable fabric than those which obtain in England. Mr. Morris, of the well-known Oxford Street firm of designers and decorators, has indeed started looms in England which are similar to those in use in this country, and young Englishwomen produce Hammersmith carpets of great beauty, but at a high rate. This instance, however, is scarcely necessary to prove a well-known fact, the demand for a good hand-made carpet. One of the difficulties that industrial schools like those of Hoshiárpur and Kasúr have to contend with is the absence of continuous direction by any one who is in touch with the requirements of the largest consumers. It may be worth while to indicate briefly the sorts of carpets for which there is likely to be a regular demand. For the very best there can only be a limited sale. Carpets at and above fifteen rupees a square yard must be not only of good quality and a fine count of stitch, but they must also be of choice design. Where facilities exist for the production of these costly fabrics, and pains are taken to secure good designs, they can be profitably made; but a greater variety of patterns than such schools have contented themselves with is absolutely necessary. A cheaper carpet with no more than nine stitches to the inch and costing about seven rupees a square yard is now wanted; and for such goods, if the colours are good and the designs are characteristic, there will be an almost unlimited sale. The jails have set a pattern which is followed too faithfully by industrial schools. This type is the design known as 'old shawl,' an equal and formless sprinkling of somewhat hot colour all over the field. And modern native designers are too apt to imitate mere minuteness. In the best Persian carpets and those of Warangal, which though made in Southern India are really of Persian origin, precisely as the cotton prints of Masulipatam are identical in tone and pattern with the 'persiennes' of Teheran; the designs are bold and full of variety; each carpet possessing a distinctive character and key-note. The slavish and spiritless copying of both jails and industrial schools does not seem to promise much for the future; but if models of a larger and more artistic quality of design are followed, it may be that in time the natural aptitude for design which still exists will again be developed. Mr. Coldstream took great pains in establishing the Hoshiárpur Industrial School, and secured the co-operation of the leading native residents, and it is to be hoped that a way will be found to keep it up."

Woollen manufactures are of little importance in this District. In the hill villages and in some of those in the plains sheep and goats are kept less for the wool than for the milk. The sheep are shorn twice a year, in spring and autumn, with the ordinary *kát* or shear, and the wool utilised for making coarse blankets which are woven by Chamárs and Rámdásiás. They buy the wool uncleaned and clean it by hand and then make it into a mass of fluff, occasionally using the *pinjái* or bow-string for this purpose. It is then made into balls and spun on the ordinary cotton *charkhi* or spinning-wheel. An ordinary black *loi* 27×4½ feet sells for Rs. 2-8-0 or Rs. 3, a *khudrang*

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Wool.

brown or grey one fetching Rs. 3 to Rs. 3-8-0. Wool-dyeing is not practised, but grey blankets are coloured by *Lakhriás* at a cost of annas 3 to 8 each. Some Rs. 2,000 worth of uncleaned wool is also exported annually to Ludhiána, &c.

Camel's hair is also used in small quantities for making sacks. It is twisted by hand, not spun, and the weavers earn from annas 2 to 4. There is no export.

Fibrous manufacture.

There is a considerable manufacture of *tát* from the fibres of the *san* (*crotolaria juncea*). Strips of *tát* are woven in lengths of 10 yards by 1 foot 2 inches, and sell at Rs. 1-8-0 each. The method of manufacture is the same as that of cotton *durries* ; a web of the requisite length and breadth is spread over a level space, fixed on long poles at either end ; the wool is then interwoven in the usual way. Gunny-bags are also made. A considerable quantity of rope is made from *munj* (*saccharum munja*) and *bagar* (*eriophorum comosum* or *cannabinum*) and exported to Jullundur. Ropes are also made largely of *san*, and flax (*alsi*) is also used. *Munj* matting is made and mats of date palm.

Munj matting.

Munj mats are made by Sánsars, a big colony of whom is found at Premgarh near Hoshiárpur and some hamlets scattered over other parts of the District. The Sánsars are Muhammadans. They purchase the wild *munj* plant on the ground, have it cut on payment by Chamárs, Gújars, etc. The thick reeds are sold for making *chhapars* and the *munj* stored for their own manufacture. The finer fibre is used in making string for beds and ropes and the coarse plant utilized for mats. *Munj* mats are sold at 5 to 6 annas a square yard. They are mostly exported to other Districts, but the total exports do not exceed Rs. 2,000 to Rs. 3,000 a year in value. The method of weaving *tát* and mats is that used in making hand-made cotton cloth.

The male bamboo (*bambuse stricta*) is found in the District, especially in Una and Dasúya Tahsíls. The cane is cut into strips, cleaned, and plaited in the shape desired. The larger canes are used chiefly for roofing, flooring, posts and frames for huts, bridges, fences, boat-fittings, shafts, *dúlís*, and large verandah chicks. There is also a trade in tent poles with the Commissariat Departments at Ferozepore, Jullundur and Multán ; the soft thin slips are employed in making baskets of every description, stools, portmanteaus, bird cages, scales and *chhábás* (baskets for bread). Baskets called *patár*, *changer*, *chhiku* and *chhába* are made from it by a class known as *Dúmnás* in the hills and *Bhanjarás* in the plains. The men cut and prepare the bamboo leaves, while their women do the netting. Some fine sieves and chicks are also made. In the hills where wild bamboos are abundant a *Dúmna* male and female earn about 6 to 8 annas a day, but their profit in the plains is only about half this amount on account of the higher cost of bamboos. The exports of bamboo baskets are roughly estimated at about 2,000 rupees a year.

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Arts and Manufactures.
Fibrous products.

The following list of products, with the castes engaged in the manufacture, is taken from the Monograph on Fibrous Products by the late Mr. H. W. Gee, C.S. (1899-1900):—

Work.	Caste.	Centres, &c.
		San manufactures.
String of *san* ...	Kasia (Muhammadans) ...	(1) Saido patti.
Ropes of *san* ...	Kázi (ditto) ...	(2) Bahádarpur Bahian.
	Sheikh (ditto) ...	
Tát (2)	Turk	(3) Naru Nangal.
	Joláha	(4) Mochpur.
	Other castes	(5) Basidádu.
	Labánás (Hindu) ...	(6) Jahán Khelan.
	Other castes	(7) Basipuráni.
Gunny-bags (3) ...	Gújar (Muhammadans) ...	(8) Mahtábpur.
	Sheikh ...	(9) Hambrán.
	Kumhár (Hindu).	
	For No. 1.	*Munj manufactures.*
(1) *Bán munj* ...	Gújars (Muhammadans) ...	Basi Panch Bháiyán.
(2) Ropes; (3) carpets of *munj*.	Patháns (ditto) ...	Chak Harnauli.
	Jats (ditto) ...	Premgarh.
	Kahárs (ditto) ...	Hoshiárpur and Satheri.
	Aráíns (ditto).	
	Fakírs.	
	Sánsars (Muhammadans).	
	Other castes.	
	Báhti (Hindús).	
	Other castes.	
	For No. 2.	
	Sánsars (Muhammadans).	
	Gújars.	
	Dúmna and other castes (Hindús).	
(*a*) String of *bagar* ...	Rájpút (Hindu).	
	Lohár (do.).	
(*b*) String of *álsi*.		
	For (c).	
(*c*) Fans.		
(*d*) Mats, (*e*) sieves, (*f*) baskets, (*g*) scales of bamboo.	Dúmna and other castes (Hindus).	
	For (d).	
	Gújar (Muhammadans) ...	(*a*) Chak Harnauli.
	Other castes ...	(*b*) Harse Mansar.
		(*c*) and (*d*) Nangal Shahídán
	For (e), (f) and (g).	
Bamboo chicks ...	Dúmna and other castes (Hindus).	(1) Datárpur, (2) Jaijon, (3) Una, (4) Anandpur, (5) Núrpur, (6) Mairi, (7) Jowár, (8) Jauhára, (9) Dul, (10) Dul Batwálán, (11) Dharmsál, (12) Chaproh, (13) Hardo Nahri, (14) Thathal, (15) Ambota, (16) Baroh Bhadar Káli.

Arts and Manufactures.
Fibrous products.

The profits of the trade were said in the Monograph to be 20 to 25 per cent. for articles of *san* and flax, 25 per cent. for articles of *munj* and *bagar*, and 150 per cent. for articles made of date palm leaves and bamboo.

Ivory.
(Monograph on Ivory-carving by Mr. T. P. Ellis, 1900.)

Hoshiárpur is the great centre of inlaying work and the manufacture of decorative furniture in the Province, and has also several people employed in bangle-turning. The rule there holds good for everywhere where bangles are made, *viz.*, that it is only the outer bark of the tusk which is used for the manufacture of bangles. The ivory bracelet is in exceptionally good demand in this part of the Province, and the majority of Hindu women hardly consider their trousseau complete without two or three sets. A set of these bangles comprising sometimes as many as a hundred separate rings is termed collectively a *chúra*, and frequently reaches from the elbow down to the wrist, and as the sloping of the arm corresponds roughly with the shape of the tusk the outer rim of a tusk frequenty finds its way in graduated bangles on to a woman's arm. The end of a tusk, that is, the portion which is too thin to permit of more bangles being made, is employed in the other ivory industry of Hoshiárpur, inlaying, with which the District is more generally associated.

The workers are for the most part ordinary carpenters, mostly Hindus, without being confined to any particular caste. They number about 40 at Basi Ghulám Hussain, 30 at Khwáspur, 20 at Hoshiárpur, and 10 at Pur Hirán, and in addition there are the children of various ages undergoing training, so that there are not many less than 200 actively engaged in this industry. As is the case in most Indian arts, the industry is hereditary, without being as exclusive as is popularly supposed, the children of an artizan taking to the father's trade without reference to his own capabilities. Inlaying does not require the same application and same instinct as carving, and the reason of the industry being hereditary lies rather in the intense conservatism of the people than in the necessity for special gifts. This conservative peculiarity is illustrated further in this particular trade; for though the inlayers of Basi Ghulám Hussain have been known throughout the Punjab for three or four generations, and though the demand for decorative furniture amongst Europeans has led carpenters to adapt themselves to new forms, yet the peculiar inlaid work with ivory remains practically local.

The organization of the workers is non-existent. Each worker works at his own home and for his own hand, surrounded by the members of his family and making the table or box, whatever he pleases, and completing it himself by inlaying it. When it is finished he takes it to the *bázár* and disposes of it to the best advantage he can to the dealer, who maintains a shop in the town, or wanders over the length and breadth of India from Pesháwar to Calcutta, to Madrás and Bombay, carrying

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Arts and Manufactures.
Ivory.

with him several hundred-weights of goods which he displays on the verandahs of the bungalows. There is hardly any one of the actual workers possessed of sufficient capital to command exterior service; the men appear, as a rule, to be extremely poor, and, living as they do from hand to mouth, the main object of the artizan class is to dispose of the goods as soon as possible for what they will fetch.

Of training a description is impossible, as it is without method. It appears to consist mainly of mere intelligent watchfulness on the part of the boy looking on at his father working in the homestead, and picking up gradually the incidental points,—not a difficult task, seeing that from his cradle he is surrounded by those engaged in the work, and bit by bit imitating those whom he has been watching. The child is usually given a few hints at the age of 7 or 8, and with those he may be said to enter on his apprenticeship such as it is, and in the course of 10 or 12 years he becomes a capable workman. The tools employed are those generally used by carpenters and ironsmiths for inlaying, engraving and setting. No progress has been made by the artizans in the improvement or invention of implements, though some English-made machines are gradually coming into use; but the better work is still done by hand.

The profits of the trade appear to be extremely slight, the chief gainers being the middleman shopkeepers, who seem to have a kind of local understanding to keep down prices paid for the finished article, while charging the purchasers three and four times the amount they themselves have invested. On the rare occasions on which the artizans work for wages they receive from Rs. 4 to Rs. 16 a month, and Rs. 10 may be taken as a fair average of the monthly income of the artizans when working for themselves, an amount which fades into insignificance by the side of the bannia's profits. The few artizans who themselves employ others make, however, a fairly handsome profit, sometimes as much as 100 per cent.

Hoshiárpur is supplied with ivory from Jullundur and Amritsar, as they are within easy and inexpensive reach, the individual workers being poor as a rule contenting themselves with procuring material from the nearest market. A cheap quality of ivory is preferred, as it is used only for inlaying, principally refuse after the turning of bracelets, and the inner brittle portion of the tusk. To some extent camel-bone is also used by the inlayers of Hoshiárpur, and except to the expert it is in inlaid work difficult to detect the difference; it is, however, more perishable and liable to decay, and quickly loses its gloss and brilliancy, though by polishing it can be temporarily restored. In addition, *chikri*, a kind of white-wood, bearing a superficial resemblance to inferior ivory when new and polished, and costing about 2 annas per *sér*, is used either as a groundwork or an alternative to ivory. Hoshiárpur ivory costs from 8

annas to Rs 5 per *sér*. The workers themselves are ignorant of distinction between the Indian and African qualities. The character of the work is well illustrated in the appendix to the Monograph. The decorations applied to furniture are extremely simple in design, geometrical and floral figures being practically exhaustive.

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Arts and Manufactures.
Ivory.

The Hoshiárpur trade rose suddenly into great favour amongst Europeans, and the workmen have easily adapted themselves to decorating European furniture in addition to articles in native use. The first glamour of the novelty has, however, worn off, and, though the favour it has found amongst Europeans, both in India and at home, is not expressed as loudly as formerly, there is no reason to doubt it will, if only on account of its effective decorative qualities, find as ready a sale in the future as it has done in the past. One thing, however, is necessary, and that is a departure in the invention of new designs. The workmen are capable of reproducing them, as is evidenced by their readiness to inlay any design they may specially be asked to do, and it would be well if they were encouraged more in this direction, so that they might the more easily satisfy the demand for variety in the English market, which after all is the main-stay of the inlaying trade, as it is of the art of ivory carving.

Lime.

Kankar is burnt and converted into lime which is then slaked. The *pajáwa* or kiln is a round mud-built structure with a round tank in the centre which is filled with fuel, and above this the *kankar* is stacked in layers with wood and cow-dung between. *Palás* leaves are used as fuel. A long narrow aperture is left down to the circular tank, and down this lighted fuel is thrown, which ignites the whole mass. Little or no wood ash mixes with the lime, but that of the dung does, and the lime has to be cleaned of this or it realizes a lower price. The burning takes 4 or 5 days. A village with good *kankar* quarries makes a good income out of its lime.

Brick-making.

Bricks are mostly made by sweepers, in addition to their ordinary calling, and their earnings from it average Rs. 80 or Rs. 100 a year. The women help by collecting sweepings, &c., for fuel. Improved kilns in which wood only is used as fuel have been introduced here and there and a few Hindu contractors make a considerable profit out of them, but the position of the sweepers and Kumhárs is not being bettered in spite of the increasing demand.

Masonry.

In villages smiths and carpenters work as masons also, but in towns a *memár* or *ráj* (mason) is quite a distinct artisan. Skilled masons have not sufficient custom in the District and so migrate in large numbers to Bilúchistán, Simla and other places for work or to take contracts under the Public Works Department. In the hilly portion of tne District stone-cutting is also the mason's occupation. Their daily wages vary from 4 to 6 annas.

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Arts and Manufactures:
Carpets and rugs.

The industrial school started by Mr. Coldstream for the manufacture of carpets, referred to in the first edition of the Gazetteer, has long ceased to exist.

Oil-pressing.

As an industry oil-pressing is quite insignificant. Oil-seeds are pressed in an ordinary *kohlu* by Telís in villages where oil-seeds are grown, and the oil extracted therefrom is usually consumed locally. A *teli* earns about 4 to 6 annas a day at this work. The proportion of oil to seeds is about 33 per cent.

Salt and saltpetre working.

Saltpetre is manufactured in a few villages in the plains by Jhíwars. *Kallàr*, obtained from old ruins or other *kalrete* (*kalaráti*) soil, is put into earthen pots with water sufficient to make it like wet plastering mud. A small hole is made in the bottom of the pot which is then placed on another sunk in the ground. Salt water from the upper pot filters down into the lower one. The filtered fluid is then poured into an iron *karáhi* from which pure water is drained and the portion containing the salt admixture is placed on a fire. The whole is then condensed by heat, the saltpetre, which is lighter, occupying the upper layer in the solid matter. After cooling it, the upper layer, which is pure saltpetre, is separated and the rest thrown away as useless. The produce is then sold to licensed dealers in explosives. The number of licenses issued for the manufacture of saltpetre last year in the whole District was 11 only.

Sugar.

The process of manufacture has been described above in Chapter II, A. Owing firstly to the competition of foreign sugar and secondly to the fact that the cultivators themselves now manufacture coarse sugar more than they used to do, the sugar-refining industry has greatly decreased in the towns.

Extent to which village industries are holding their own in competition with factories, etc.

The chief village industries, beyond that of coarse country cloth which is manufactured here as elsewhere in most villages, are (*a*) the woodwork in the villages near Hoshiárpur and (*b*) the textile fabrics made in and around Khánpur. The competition of foreign imports has had a prejudicial effect on both the above as regards quality and quantity ; and it cannot be said that village industries are on the whole holding their own against foreign imports.

Extent to which industries are being centralized.

There are no signs of any marked centralization of industry in towns, of which however there are no very important ones in the District. There is no application of steam or electric power in the District.

Factories.

There are no factories in the District, but a good deal of skilled labour emigrates more or less temporarily from the District for employment in the large towns in different parts of the Province

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Factories.

both in factories and on large works. No doubt the field for employment which is gradually becoming wider in the Province and in India generally tends to keep up the local standard of wages for skilled labour.

Development of resources.

The resources of the District are far from being fully developed. The supply of *shísham* and other good timber trees is very large, yet the wood industries only employ a few hundred impoverished artizans. The so-called caste prejudices combined with lack of enterprise militate against industrial development. Thus Jats will work as common labourers, but will not take to the profitable manufacture of embroidered shoes which is thus confined to the Siráj and Rámdásiás. A potter will prefer to sit idle during the rains rather than learn the trade of a Siráj who in his turn is content to make shoes and leave the wholesale trade to the Sheikh. A Saini woman will devote her leisure to spinning, whereby she earns a pice or so, while her Bhábra neighbour makes 2 annas at embroidery. Hindu traders are excluded by social considerations from competing with Khojás or Sheikhs in the leather trade. The Khatrís and Kalále of Hájípur and Mukerián allow rice to be purchased unhusked by the Amritsar traders direct from the cultivator, though it would be profitable to husk the rice at Bhangála and thus reduce the cost of its carriage to Amritsar. The sugarcane of the District is famous, yet there is no factory worked on European methods and so foreign sugar is competing successfully with the local product.

On the other hand agriculturists of all classes have taken to money-lending and Rájputs are by degrees taking to the plough. Pathán weavers, at Khánpur, and shoe-makers have not lost status by taking to these occupations. A few Muhammadan Jats and some Aráíns and Muhammadan Rájputs at Bajwára and Tánda have taken to weaving.

The principal trade centres are:—Hoshiárpur, Khánpur, Garhshankar, Jaijon, Una, Anandpur, Dasúya and Tánda. Bhangála is also important as the centre of the rice trade. The main trade route is the metalled road from Hoshiárpur to Jullundur, 25 miles in length, and on this bullock-carts are chiefly used. The south of the District, comprising parts of Una and Garhshankar Tahsíls, is connected with the Phagwára Station on the North-Western Railway by the unmetalled road to Garhshankar in which camels, ponies and donkeys are used. Some traffic also passes from the Una Tahsíl to Phagwára *viá* Jaijon and Mahlpur. Dasúya Tahsíl sends its produce by the metalled road from Tánda to Jullundur, but the Mukerián and Hájípur circles connect with the Amritsar-Pathánkot Railway. A certain amount of the trade to Nálágarh, Biláspur and other Hill States from Doráha and Rúpar is carried on *viá* the Sutlej, and thence on mules and donkeys through Una Tahsíl.

Section F.—Commerce and Trade.

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A rough estimate of the total production, exports and imports of food-grains, was framed for the Famine Report of 1879; and it was stated (page 151) that there was an annual export of 700,000 maunds and import of 560,000 maunds. The imports are principally millets and coarser grains from the tracts south of the Sutlej, and they are imported to take the place of large supplies of grain sent up into Kángra and other hill Districts. About half the exports are wheat, rice, gram and barley exported eastwards.

The principal imports are:—dyes from Bombay, salt from Khewra, cotton from Ludhiána and Ambála, yarn from Cawnpore, Ahmadábád and Karáchi, foreign sugar from Karáchi, kerosine oil from Karáchi and Calcutta, tobacco and *hing* (assafœtida) from Pesháwar, almonds from Kábul and China, gold and silver from Bombay, brass and copper-ware from Jagádhri, Delhi Amritsar and Moradábád, English cloth from Bombay and Delhi, spices and medicines from Calcutta, Bombay and Delhi, and oil-seeds from Ludhiána and Lyallpur. These articles are generally distributed all over the District, but they also find their way into Kángra and even to Ladákh.

The chief exports are:—sealing-wax to Delhi, *charas*, shoes, hides and lacquer-work to all parts of India, country cloth to Bombay, and mangoes to Amritsar. All these are products of this District and from Kángra, Ludhiána, Gurdáspur and Amritsar and exported in bulk. *Harar*[1] and *rasaat*[2] are imported from Kángra and re-exported to all parts of India. Sugar does not now appear to be largely exported, owing to the competition of imported foreign sugar, and the export of tobacco has also decreased considerably.

Commercial classes.

Most of the trade of the District is in the hands of Khatrís, Brahmins and Patháns; the Súds, Bhábrás, and Sheikhs of Hoshiárpur are also great traders. The profession of *sáhúkár*, or money-lender, is very common.

The small village money-lenders (*sáhúkárs*) trade extensively on borrowed capital, advanced by the larger capitalists in towns, on which they pay 8 or 12 annas per cent. per mensem. Borrowed capital is called *rás*.* Turnover is *satri-vatri* or, in Garhshankar *morgher*, and with a good turnover a small trader should earn 37 per cent., *i.e.*, 25 per cent. for himself *plus* 12 per cent. for interest on the borrowed capital. Circulating capital is *púnji*. It is difficult to estimate the ordinary profits of trade, and they doubtless vary considerably from year to year, but 12½ per cent. on the turnover is probably the average. This gives considerably more than 12½ *per cent. per annum*, but traders only admit a profit of 15 or 20 per cent.

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[1] *Terminatia chebula*: Chebula Myrobalans: Stewart's Punjab Plants, p. 89.

[2] Extract of the root of Berberis aristata, *Ibid*, page 7.

*The word is also used for capital and stock-in-trade generally.

Section G.—Communications.

The Sutlej is navigable during the rains by flat-bottomed country boats below Rúpar, but the main line of the Sirhind Canal is generally used, being available for navigation all the year round. The Beas is navigable in the same manner from the point where it enters the District, but its navigation is rendered slow and tedious by shoals and the windings of the main stream. There are no bridges on either river, but the weir across the Sutlej at the canal headworks at Rúpar enables foot passengers to walk over dry shod in the winter months.

CHAP. II, G. Communications. Navigable rivers and ferries. Montgomery, S. R., § 116 and 117.

The following is a list of the ferries under the charge of the District Board, with the distances in miles between each two. The collections of tolls are let out on lease :—

On the Sutlej.	Miles.	*On the Beas.*	Miles.
1. Kiratpur	0	1. Káthgarh } in the Kángra District.	0
2. Anandpur	5½	2. Bianpur }	2
3. Jandbári	6¾	3. Pakhowál	3
4. Bahrámpur	3½	4. Naushahra	3
5. Nangal	3	5. Mauli	3½
6. Dhalkani	3½	6. Mullanwála	3
		7. Bágharián	2½
		8. Bhet	7
		9. Srígobindpur	5¾

The two ferries on the Beas at Káthgarh and Biánpur are in the Kángra District, but are managed by the Hoshiárpur District Board.

There is no line of railway in the District; the nearest stations of the North-Western Railway are Phagwára, 22 miles from Mahlpur; Jullundur, 25 miles from Hoshiárpur; and Kartárpur, 19 miles from Tánda.

Provincial roads and buildings are in the charge of the Hoshiárpur District Board, except the road from Jullundur to Dharmsála, which is managed by the Public Works Department. The District roads are maintained by the District Board; those in Una Tahsíl by contract; the rest by the establishment maintained by the Board. The camping-grounds belong to the Military Department, and are managed by the Deputy Commissioner.

Roads and buildings. Montgomery, S. R., § 118.

The only metalled roads in the District besides those about the station of Hoshiárpur are—

(1) The Jullundur and Dharmsála road, metalled from the borders of the Jullundur District to the town of Hoshiárpur, 9 miles,—under the Provincial Public Works Department.

(2) Parts of the Jullundur and Naushahra ferry road, which goes *viâ* Tánda, Dasúya and Mukerián.

But the metalling on these roads, or at least on the latter, is mere patchwork, and they will be found below in the list of unmetalled roads. The unmetalled roads are numerous and fairly

CHAP. II, G.

Communications.

Roads and buildings.

good, but much cut up by hill torrents and *chos*, and from this cause are, in some places, notably in the Una Tahsíl, impracticable for wheeled traffic. There are two main arteries of communication running parallel in the direction of the length of the District at an average distance of 14 or 15 miles from each other,—one on the south-west, the other on the north-east, of the outer Siwálik Range. They both connect the Beas with the Sutlej; that on the south-west is described as No. 1 in the subjoined table and that on the north-east as No. 3.

(Places outside the District are shown in Italics.)

1	2	3	4	5	6
No.	Halting places.	Distance.	Accommodation.	REMARKS.	Notes on condition of road and accommodation.
	Gurdáspur.				
1	Naushera Ferry,* Beas	10	B. S.	Central route from Gurdáspur *viá* Dasúya, Hoshiárpur and Garhshankar to Rúpar. There are roads to Jullundur from Dasúya (see route 10 below), Hariána (13) and Hoshiárpur (14), and to Phagwára from Hoshiárpur (22), Mahlpur (23) and Garhshankar (25).	*A small bungalow belonging to Forest Department exists, but the building is in a ruinous state. †There are two private *serâis* at Mukerián.
	Kolián	2	...		
	Mukerián† ...	3	B. C. S.		
	Dasúya	9½	B. C. S.		
	Garhdíwála ...	7½	B. C. S.		
	Pandori	3½	...		
	Hariána	5½	B. C. S.		
	Hoshiárpur ...	9	B. C. S.		
	Jian	7¾	...		
	Máhilpur	5¾	B. C. S.		
	Garhshankar ...	12	B. C. S.		
	Mazári	8	C.		
	Báláchaur ...	6½	B. S.		
	Bhartála	6	C.		
	Taunsa	3½	...		
	Asron	4	...		
	Rúpar Ferry ...	1½	...		
2	Mukerián	...	B. C. S.	Gurdáspur to Una,—see above.	
	Hájípur	8½	B. C. S.		
	Pathankot.				
3	Mirthal Ferry, Beas ...	13	...	Northern route from Pathánkot *viá* Una to Rúpar. Cuts roads from Jullundur at Mirthal (10), Daulatpur (13), and Mubárakpur (17), from Phagwára at Una (23) and Patti (25).	
	Hájípur	14	B. C. S.		
	Talwára	9	B. C. S.		
	Daulatpur	16	B. C. S.		
	Mubárakpur ...	7½	...		
	Amb	3	...		
	Churru	7	B. C.		
	Una	11	B. C. S.		
	Ráipur	7	...		
	Nangal Ferry ...	5	B. C. S.		
	Sutlej	...	...		
	Patti	7½	...		
	Anandpur	7½	B.		
	Kiratpur	6½	...		
	Kaliánpur	1½	...		
	Rúpar	16	...		

B. = Bungalow. C = Camping ground ...

CHAP. II, G.
Communications.
Roads and buildings.

No.	Halting places.	Distance.	Accommodation.	REMARKS.	Notes on condition of road and accommodation.
1	2	3	4	5	6
	Daulatpur ...	...	...	Leaves 3 at Daulatpur and runs south of the Sohán, joining 20 before Una near the village of Ispur.	
4	Gagret	10½	Dâk B. C. S.		
	Yadla	7	...		
	Pandoga	6½	S.		
	Sohán river ...	5	...		
	Una ...	...	See 3 above.		
5	Fatehpur	6	...		
	Santokhgarh ...	3½	C. B.	Bifurcates from 3 at Una.	Private bungalow.
	Bholan	6½	B. C.		
	Thána	6½	...		
	Núrpur	3½	B. C. S.	...	A *serái* constructed by one Híra, *sáhúkár*, exists.
	Abiána	7½	C.		
	Awánkot Ferry ...	1½	...		
	Batála ...	...	B. ...	Route from Batála to Rúpar, continued from Hoshiárpur as 1.	
6	Sri Har Gobindpur ...	20	...		
	Beas river... ...	1½	B.		
	Rara	2	S.		
	Pulpukhta ...	4	...		
	Tánda	3	B. C. S.		
	Kandhála... ...	5	...		
	Bullowál	5	B. C. S.		
	Hoshiárpur ...	10	See above.		
	Bheton Ferry, Beas ...	...	...	Meets 1 at Dasúya.	
7	Pandori	6	...		
	Dasúya	3	...		

B.=Bungalow. C.=Camping-ground. S.=*Serái.*

No.	Halting places.	Distance.	Accommodation.	REMARKS.	Notes on condition of road and accommodation.
1	2	3	4	5	6
	Bheton Ferry, Beas.				
8	Miáni	7½	...	Meets 6 at Pulpukhta.	
	Pulpukhta ...	2	...		
	Reh Ferry, Beás.	...	...	Meets 3 at Namoli.	
9	Namoli	4½	...		
	Jullundur ...	...	...	Jullundur to Pathánkot.	
10	Tánda	24	See 6 above	...	Metalled from Jullundur to Tánda.
	Khuda	5	...		
	Dasúya	5	See 1 above.		
	Bhangála	13½	...		
	Mirthal Ferry ...	7			
	Dasúya ...	...	See above.		
11	Nangal	7¾	...	See 1, 3, 10.	
	Hájípur	5¾	B. C. S.		
	Tánda ...	...	...	Meets 1 at Pandori, 13 at Dholbaha, and 3 at Daulatpur.	
12	Budhipind ...	3	...		
	Pandori in Hoshiárpur Tahsíl.	6½	...		
	Dholbaha	6	...		
	Daulatpur... ...	7½	...		
	Jullundur.				
13	Sham	16	...	Cuts 6 near Bulowál, 1 at Hariána, 12 at Dholbaha, and 3 at Daulatpur.	There is a small *musáfar-khána* at Dholbaha.
	Hariána	11	...		
	Dholbaha	7½	...		
	Daulatpur	7½	...		

B.=Bungalow. C.=Camping-ground. S.=*Serái.*

CHAP. II, G.

Communications.

Roads and buildings.

1	2	3	4	5	6
No.	Halting places.	Distance.	Accommodation.	REMARKS.	Notes on condition of road and accommodation.
	Tánda ...	...	...	Joins 6 at Pulpukhta and 1 at Kolián.	
14	Pulpukhta ...	3	...		
	Miáni	2	...		
	Chhurián	10	B.		
	Dhanoa	2½	...		
	Kolián	5½	...		
	Naushera	2	...		
	Miáni.				
15	Pandori in Dasúya Tahsíl	7½	...	See 14.	
	Dasúya	3	...		
	Khandala Jatán.				
16	Budhipind ...	3	...		
	Khudda	5	...	Joins 6 at Kandhala, 12 at Budhipind, and 10 at Khudda.	
	Jullundur.				
17	Hoshiárpur ...	25	See 1 above.	Jullundur-Dharmsála road meets 4 at Gagret and 3 at Mubárakpur.	Metalled up to Hoshiárpur and beyond it unmetalled.
	Mangowál ...	9	S. C.		
	Gagret	6½	Dâk B. C. S.		
	Mubárakpur ...	4½	...		
	Bharwain	8	Dâk B. C. S.		
	Dharmsála ...	47	...		
	Gagret.				
18	Amb	4	...		
	Hoshiárpur ...	...	See 1 above.	Bye-road to Bharwain, cuts 3 near Baroh.	There is a small *musáfar-kháná* at Mehngarwál.
19	Mehngarwál ...	10	...		
	Nangal Jaswálan ...	9	...		
	Bharwain... ...	13	See 17 above.		

B.=Bungalow. C.=Camping-ground. S.=*Serái.*

1	2	3	4	5	6
No.	Halting places.	Distance.	Accommodation.	REMARKS.	Notes on condition of road and accommodation.
	Hoshiárpur.				
20	Chak Sádhu ...	8½	S.	Joins 4 at Pandoga and 3 at Raisi Una.	
	Pandoga ...	7½	S.		
	Una ...	8	...		
	Hoshiárpur ...	...	...	Leaves 1 at Yian, cuts 23 at Bhulewál Gujrán.	
21	Jian ...	8	...		
	Bhulewál Gujrán ...	5	...		
	Jaijon ...	7	S.		
	Polián ...	2½	...		
	Sohán river ...	7	...		
	Una ...	3	...		
	Phagwára.				
22	Mehtiána ...	10½	C.		
	Ahrana ...	4	...		
	Hoshiárpur ...	8½	...		
	Phagwára ...	...	...	Meets 1 at Mahlpur and 3 at Una.	
23	Kot Fatúhi ...	13	...		
	Mahlpur ...	8½	B. C. S.		
	Maili ...	7	...	...	Road in places passable only for foot passengers.
	Badhera ...	8	...	...	
	Sohán river ...	2½	...	...	
	Una ...	2½	...		
	Maili ...	...	...	..	No regular road, but a village path exists.
24	Ispur ...	7½	...		
	Pandoga ...	2	S.		

B.=Bungalow. C.=Camping-ground. S.=*Serái.*

CHAP. II, G.

Communications.

Roads and buildings.

1	2	3	4	5	6
No.	Halting places.	Distance.	Accommodation.	REMARKS.	Notes on condition of road and accommodation.
	Phagwára ...	...	...	Meets 1 at Garhshankar, 5 at Santokhgarh, and 3 near Patti.	
25	Nawashahr ...	22	B. C. S.		
	Garhi Kanúngoán ...	9½	...		
	Garhshankar ...	13	...		
	Bathu	12	...		
	Sohán river ...	2	...		
	Santokhgarh ...	2	...		
	Sanoli	1½	...		
	Sutlej river ...	2	...		
	Patti	4	...		
	Garhshankar.				
26	Thána	21	...	Meets 5 near Thána and 3 at Anandpur.	
	Sutlej river ...	1½	...		
	Anandpur ...	4	...		
	Nawashahr ...	...	...	Meets 1 at Báláchaur, 5 at Núrpur, and 3 at Anandpur.	
27	Báláchaur... ...	12	...		
	Bhaddi	6½	...		
	Núrpur	9½	...		
	Sutlej river ...	2½	...		
	Anandpur... ...	4½	...		
	Taunsa	...	...	...	No regular road; only something like a goat track exists, passable for foot passengers only.
28	Abiána	9½	...	From 1 to 5.	
	Jadla.				
29	Thathal	6	...	From Jadla on 3 into Kángra District.	
	Duhki	10	...		

B. = Bungalow. C. = Camping-ground. S. = *Serái.*

There are combined Post and Telegraph Offices at Garhshankar, Tánda and Hoshiárpur.

Section H.—Famine.

CHAP. II, H.
Famines.
Famines. Montgomery, S. R., § 19.

Owing to its good rainfall, famines do not visit this District. The people say that the three great famines of former days, *viz.*, those of A.D. 1783, the *chálísa* (*Sambat* 1840), of 1812 (*Sambat* 1869), and of 1833 (*Sambat* 1890), the *nabia*, affected this part as well as the rest of the Punjab. But experience gained in times of scarcity since British rule leads one to accept this statement with some reservation. The five occasions since this tract was annexed on which there was a famine or scarcity in the Punjab were as follows :—

(1) 1860-61.—A famine in the country between the Sutlej and the Jumna. Apparently the crops were good in most of this District; and the prices, which had been very low in the previous years, suddenly rose, so that this year is looked upon as the beginning of a new era in agricultural history. The saying is common that prices went up in Sambat 1917 and have never gone down since. Wheat this year sold at 10 *sérs* for the rupee.

(2) 1869-70.—The same tract was again affected, and the price of wheat rose to 11 *sérs* the rupee. Relief works were instituted; but these were rather for immigrants from the south than for the inhabitants of the District. The crops did not totally fail.

(3) 1877-78.—The autumn crops failed in the drier parts of the District, and there was some distress in the north in the police jurisdictions of Mukerián and Hájípur. Relief works were carried on for a short time.

(4) 1895-96.—Considerable scarcity, and wheat went to 8 *sérs* per rupee.

(5) 1899-1901.—The spring crops failed in parts. No relief works were necessary.

The fact is that although only five per cent. of the whole cultivated area of the District is irrigated, the rainfall is so generally plentiful, and the soil so naturally moist, that a great part of the District is practically secure from drought. The parts most likely to suffer are the villages in the middle and along the western face of the Siwáliks, and to a less extent the high and rather dry plain near Mukerián. But, of course, when prices are affected by scarcity in other parts of the Province there must be distress here also; for the large body of persons having no land and receiving very small pay for menial work are unable to supply themselves with the amount of food necessary for the subsistence of themselves and their families.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and Administrative Divisions.

Administration and Administrative Divisions.

The District is in the charge of a Deputy Commissioner under the control of the Commissioner of the Jullundur Division, There are 4 Tahsíls with head-quarters at Hoshiárpur, Una, Dasúya and Garhshankar.

Zaildárs and village headmen. *Table* 33 *of Part B.*

The village headmen succeed to their office according to the usual rules, that is, by hereditary right, subject to the approval of the Deputy Commissioner; they are responsible for the collection of revenue, and are bound to assist in the prevention and detection of crime. Chief headmen have been abolished.

Zaildárs.

Zaildárs receive as remuneration life grants of one per cent. of the revenue of their *zail* from the assessment of any one village they choose. The grants cease on the grantee's relinquishing his office. When a new *zaildár* is appointed he can, with the sanction of the Financial Commissioner, change the village from which the grant is drawn to any other in the *zail*. Jágírdárs being liable to the *zaildárs'* cess, one per cent. is deducted from their assignments and paid into the treasury.

A certain number of life grants called *zamíndári* or *safedposhi ináms* have been allowed to deserving men who are not *zaildárs*. In addition to these life *ináms*, there are some *safedposhi* grants of a semi-hereditary nature enjoyed by some of the leading agricultural families. They are semi-hereditary, because one of the conditions of the grant is that on the death of an incumbent his successor shall, if possible, be a member of the same family. If, however, there is no fit member of the same family, the grant can be awarded to some deserving *lambardár* of the same tribe, who is not already in the enjoyment of such a grant.

Zail.

The following statement shows the number and name of each *zail* and the number of villages, with their total revenue, and the dominant tribes as they now stand. The names of the *zails* are not always fixed, being known

68 Palasi.
69 Bhalan.
70 Jhandian.
71 Bhanopli.
72 Agampur.
73 Lalpur.
74 Nangal.

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PUNJAB.

ZAILS.

Tahsil	No.	Zail
DASUYA	1	Datarpur.
	2	Sindhwal.
	3	Gondwal.
	4	Bodla.
	5	Mukerian.
	6	Bhangala.
	7	Amirpur.
	8	Pindori.
	9	Dasuya.
	10	Ghogra.
	11	Kaithon.
	12	Fattu Barkat.
	13	Safdarpur Mehsra.
	14	Miani.
	15	Tahli.
	16	Urmur.
	17	Ghorewaha.
	18	Jhanwan.
	19	Munak.
HOSHIARPUR	20	Argowal.
	21	[illegible]
	22	Machhian.
	23	Hariana.
	24	Bullowal.
	25	Nandachaur.
	26	Pathralian.
	27	Janauri.
	28	Arniala Shahpur.
	29	Bahadurpur.
	30	Baroti.
	31	Jahan Khelan.
	32	Gobindpur Khun Khan.
	33	Mondial.
	34	Rajpur.
	35	Ajrom.
	36	Khonaura.
	37	Saidopatti.
GARHSHANKAR	38	Nadalon.
	39	Lakhsihan.
	40	Nangal Kalan.
	41	Mahilpur.
	42	Bachhohi.
	43	Mugowal.
	44	Paddi Sura Singh.
	45	Padrana.
	46	Moela.
	47	Garhshankar.
	48	Bagwain.
	49	Saroa.
	50	Chankoi.
	51	Rattewal.
	52	Balachaur.
	53	Kathgarh.
	54	Bana.
	55	Binewal.
	56	Dangoh.
UNA	57	Saghnai.
	58	Lohara.
	59	Tatera.
	60	Khad.
	61	Takarla.
	62	Una.
	63	Sainsowal.
	64	Kungrat.
	65	Bathu.
	66	Santokhgarh.
	67	Babhaur.
	68	Palasi.
	69	Bhalan.
	70	Jhandian.
	71	Bhanopli.
	72	Agampur.
	73	Lalpur.



by the name of the village of the *zaildár* for the time being :—

Tahsíl.	Zail.	Number of villages.	Annual land revenue.	Prevailing castes or tribes.
			Rs.	
HOSHIARPUR.	1. Argowál ...	32	19,008	Jat.
	2. Janauri ...	38	14,392	Miscellaneous.
	3. Govíndpur ...	23	20,929	Jat.
	4. Machhián ...	24	24 627	Rájput and Jat.
	5. Hariána ...	29	23,906	Do. do.
	6. Arniála ...	54	14,963	Miscellaneous.
	7. Bulhowál ...	31	24 187	Rájput and Jat.
	8. Nanda Chaur ...	22	26.421	Do. do.
	9. Pathralián ...	39	27.302	Jat.
	10. Khánpur ...	37	20.724	Do.
	11. Gobínd Khun Khun.	19	10,442	Saini.
	12. Sherpur Gobínd ...	20	15,211	Jat.
	13. Baroti ...	25	13,193	Rájput and Gújar.
	14. Johan Khelán ...	44	25,647	Miscellaneous.
	15. Ahrána ...	18	23.693	Rájput and Jat.
	16. Badla ...	18	21,811	Do do.
	17. Khanaura ...	13	25,810	Rájput.
	18. Saido Patti ...	17	18 964	Rájput and Jat.
	Total ...	503	3,71,237	
DASUYA.	1. Kurári ...	73	31,635	Rájput.
	2. Sandhwál ...	42	25,249	Rájput and Khatri.
	3. Budhabar ...	61	29,348	Rájput.
	4. Badla ...	40	19,357	Miscellaneous.
	5. Mukerián ...	43	22,176	Awán.
	6. Bhangála ...	36	24.469	Rájput.
	7. Taqqar Kalán ...	29	15,082	Jat and Rájput.
	8. Bhagrán ...	30	14,527	Awán and Rájput.
	9. Dasúya ...	34	24,773	Miscellaneous.
	10. Dhaddar ...	43	18,932	Jat and Dogar.
	11. Kaithán ...	32	22,693	Miscellaneous.
	12. Fattu Barkat ...	40	13,599	Gujar.
	13. Safdarpur Mahessa	23	15,162	Do.
	14. Miáni ...	30	21,695	Pathán.
	15. Tahli ...	21	21,066	Rájput.
	16. Urmar ...	21	24,829	Miscellaneous.
	17. Ghorewáha ...	17	16,285	Rájput and Jat.
	18. Jhánwán ...	12	16,858	Jat.
	19. Manik ...	22	20,966	Saini.
	Total ...	649	3,98,730	

CHAP. III, A.

Administration.

Tahsíl.	Zail.	Number of villages.	Annual land revenue.	Prevailing castes or tribes.
			Rs.	
GARHSHANKAR.	1. Nangli ...	16	25,455	Mahton.
	2. Laksihán ...	30	23,768	Jat.
	3. Nangli Kalán ...	20	23,458	Do.
	4. Mahalpur ...	42	29,430	Do.
	5. Bachhohi ...	34	27,116	Rájput and Jat.
	6. Mugowál ...	28	22,805	Jat.
	7. Paddi Súra Singh	14	12,744	Do.
	8. Padrána ...	19	21,725	Rájput.
	9. Moela ...	18	19,059	Rájput and Jat.
	10. Garhshankar ...	38	23,877	Do. do.
	11. Bagwáin ...	19	20,392	Do. do.
	12. Saroa ...	23	21,137	Rájput, Jat and Gújar.
	13. Chankoi ...	20	22,883	Jat and Rájput.
	14. Rattewál ...	45	21,284	Gújar.
	15. Báláchaur ...	25	23,151	Rájput and Jat.
	16. Káthgarh ...	53	25,082	Do. do.
	17. Bána ...	32	7,257	Do. do
	18. Binewál ...	22	14,803	Rájput.
	Total ...	498	3,85,383	
UNA.	1. Dangah ...	36	13,729	Rájput.
	2. Sighnái ...	14	13,538	Rájput.
	3. Sahora ...	83	9,119	Rájput and Brahmin.
	4. Tatehra ...	21	16,516	Do.
	5. Khad ...	18	15,686	Do.
	6. Taharla ...	40	21,071	Brahmin and Rájput.
	7. Una ...	21	10,895	Rájput.
	8. Pandoga ...	11	14,924	Do.
	9. Kangrat ...	8	13,016	Do.
	10. Báthu ...	12	11,904	Do.
	11. Santokhgarh ...	42	26,240	Brahmin.
	12. Bhabaur ...	11	6,503	Do.
	13. Palási ...	4	5,096	Brahmin and Rájput.
	14. Bhálan ...	31	16,965	Miscellaneous.
	15. Jhandián ...	40	19,763	Rájput and Gújar.
	16. Bhanopáli ...	32	17,409	Brahmin and Rájput.
	17. Agampur ...	64	17,703	Kanet and Gújar.
	18. Lálpur ...	21	10,304	Jat and Rájput.
	19. Nangal ...	22	15,563	Jat and Gújar.
	Total ...	531	2,76,545	

CHAP. III, A. Administration. Arms licenses.

There are in all 459 licenses to carry arms now (1903) extant in the District as against 475 in 1902 and 479 in 1901. These cover 471 guns or rifles and 168 swords. In Una Tahsíl 195 licenses are in force, and in Garhshankar only 52, Hoshiárpur and Dasúya having rather more than 100 each.

Court of Wards.

Only two estates in this District are under the Court of Wards. That of Bhabaur was taken over on 9th December 1886 with liabilities amounting to Rs. 97,882 which had been reduced to Rs. 79,496 by the end of 1902-03. That of Káthgarh was taken over on 25th August 1891, and its surplus funds amount to Rs. 43,708. The three wards of Káthgarh are at the Aitchison College, Lahore.

CHAP. III, B.

Justice.

Section B.—Justice.

Criminal Justice. *Table 34 of Part B.*

The Judicial work of the District is supervised by the Divisional and Sessions Judge of the Hoshiárpur Civil Division.

On the whole the District is singularly free from serious and violent crime. Dasúya is the most criminal Tahsíl, especially *thánás* Dasúya and Mukerián. In *thána* Máhilpur the Jats and Mahtons are much given to fighting amongst themselves. The staple form of crime is burglary. Forgery and cheating are probably very prevalent, but in the nature of things judicial convictions for these classes of offences are difficult and comparatively rare. For offences of all classes the percentage of convictions to cases admitted is, as a rule, very low, but this is due to the very small percentage obtained in petty cases; large numbers of false and frivolous complaints being needlessly entertained by the lower classes of courts, and the percentage would be raised by fully 30 per cent., if the figures relating to criminal force, assault and minor cases of criminal trespass and mischief (under which heads more false complaints are brought than under any other) were excluded from consideration.

The character and disposition of the people were thus described by Colonel Montgomery :—

"The people of this District are quiet and law-abiding. The criminal statistics do not show any large amount of heinous crime; petty thefts and burglary are common in the plains, but rare in the hills. But the District has the unenviable notoriety of being the most litigious in the Province, so much so that a staff of seven Munsiffs, besides Extra Assistant Commissioners and other officers, manage with difficulty, to dispose of all the civil suits. Under these circumstances it is not to be wondered at that pleaders also flourish, and at the present time there are numerous pleaders, *mukhtárs*, and revenue agents practising in the District. Women are a fruitful source of dispute here, as they are all over the world. Truthfulness unfortunately is not one of the common virtues."

Civil Justice, *Table 35 of Part B.*

Rái Bahádur Bhawáni Dás, M.A., District Judge, Hoshiárpur, writes as follows on Civil Justice :—

"Litigation is very heavy in this District and small cause suits are the most common. I should say that it is abnormally high as compared with other Districts, as the people have taken advantage of the intricacies of law and know more of it than is good for their peace of mind. The District is known as Hoshiárpur* meaning a city of clever men, and they do credit to the name by being very litigious and clever in hair-splitting on law points.

"There are the following Civil Courts in the District :—

1 District Judge, who has no other work but civil work to do, *i.e.*, is a full-time District Judge.

1 Subordinate Judge with 1st class powers to take up original cases of value above Rs. 1,000.

4 Extra Assistant Commissioners each with the powers of a Munsiff of the 1st Class who are supposed to take up small cause suits from Rs. 500 to Rs. 1,000 and unclassed and land suits above Rs. 100 and up to Rs. 1,000.

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*Not the accepted derivation.

CHAP. III, B. Justice. Civil Justice.

"There are sometimes 1 or 2 Assistant Commissioners or Additional Extra Assistant Commissioner with similar powers, 1 Munsiff with Small Cause Court powers up to Rs. 100 and with powers of a Munsiff 1st Class, for other suits, and 2 Munsiffs more at head-quarters with powers to hear small cause suits up to Rs. 500 and unclassed suits up to Rs. 100, *i.e.*, 2nd class powers of a Munsiff.

"There are 3 Munsiffs with similar powers at the head-quarters of Tahsíls Garhshankar, Dasúya and Una, and a fourth was permanently posted at Tánda—a place of great business—with similar powers till June 1902, and 1 is expected to be sent there again by the end of April 1903.

"The four Tahsíldárs have civil powers of 3rd class Munsiffs within their respective Tahsíls, and are supposed to hear land suits up to Rs. 100 in value.

"There is one Honorary Civil Judge at Anandpur, Sodhi Rám Naráyan Singh, with 3rd Class powers, who decides on an average about 400 cases in the year and has jurisdiction in the Anandpur and Núrpur thanás of the Una Tahsíl."

The Deputy Commissioner is not District Judge here.

Customary Law.

The District lies in the Hoshiárpur Civil Division. There is ordinarily no Additional Divisional Judge, but the Divisional Judge of this Civil Division is now and then given the powers of an Additional Divisional Judge of the Jullundur Division to relieve the officer there of excessive work.

A vernacular Code of Custom in the way of answers to a set of 103 questions similar to those given in Mr. Tupper's Volume of Customary Law was drawn up for each of the tribes noted in the margin in 1884. It is in MS. and was not published. A copy is kept in the Kánúngo's office with the Settlement records and another copy was made in 1892 and is kept in the Divisional Judge's office.

1. Jats.
2. Bahtís.
3. Aráins.
4. Patháns.
5. Awáns.
6. Mahtons
7. Sheikhs.
8. Sayads.
9. Sainís.
10. Khatrís.
11. Brahmins.
12. Dogars.
13. Gújars.
14. Rájputs.
15. Kaláls.
16. Cháhngs.

Another vernacular manuscript was written in 1870 for the tribes of the Una Tahsíl noted in the margin, and it refers to 22 principal questions on customs as to—

1. Rájputs.
2. Brahmins.
3. Khatrís.
4. Jats.
5. Sainís.
6. Bahtís.
7. Cháhngs.
8. Chhimbás.
9. Lohár Tarkhán
10. Gújar Hindu.
11. Gújar Musalmán.
12. Lobánas.
13. Kaláls.
14. Ramdásia Julahás.
15. Udási Sádhs.
16. Súds.
17. Kanets.
18. Chuhrás.
19. Chamárs.
20. Telís.
21. Bharaís.
22. Jhínwars.
23. Dogars.

(1) Succession of widows.

(2) Power of widows as to transfer.

(3) Shares of sons.

(4) Chúndáwand or Pagwand.

(5) Rights of *pichlags*.

(6) Rights of sons, of widows married by *chádarandázi* or otherwise.

(7) Rights of sons by lower caste women.

(8) Rights of sons by slave girls.

(9) Rights of daughters.

(10) Gifts to sons of daughters.

(11) Rights of son-in-law (*dámád*).

(12) Rights of *khánádámád*.

(13) Succession after death of daughter.

(14) Cancellation of gifts.

(15) Right of unmarried daughters.

(16) Adoption by widows.

(17) Who can be adopted.

(18) Rights of adopted sons.

(19) Rights of sons born after adoption.

(20) Rights of adopted son to succeed his real father.

(21) Transfer of acquired or inherited property.

(22) Strídhan.

CHAP. III, B.

Justice.

Honorary Magistrates. *Table* 33 *of Part B.*

The following table shows the names and powers of the Honorary Magistrates (April 1904) in the District:—

Name of gentleman exercising judicial powers.	NATURE OF CRIMINAL JURISDICTION EXERCISED. Powers.	Powers exercised as a Bench, Section 15, Criminal Procedure Code.	Area of jurisdiction.	REMARKS.
Suján Singh Bedi ...	2nd Class, 5-6-73 (*w*) 3-1-83	...	Town and *thána* of Una.	Special Magistrate 5-6-73.
Mián Muhammad Wais Khán, of Miáni.	...	*3rd Class 10-10-87	*Town and *thána* of Tánda.	
Mián Sher Khán ...	...	3rd Class, 9-7-84	Ditto ...	Also invested with powers under the Gambling Act, 24-12-86.
Narindar Singh, Sodhi ...	...			
Kishen Singh, Sodhi ...	...	3rd Class, 9-7-84	Town of Anandpur.	
Rágho Náth Singh, Sodhi	...			
Harnám Singh, Sardár ...	...	3rd Class, 28-3-93	Mukerián town and *thána*.	
Rattan Chand, Lála ...	...	3rd Class, 2-5-93	Ditto.	
Umar-ud-dín, Munshi ...	...			
Rám Naráin Singh, Tikka Sáhib, Sodhi.	2nd Class, 15-6-00	...	Local limits of the Núrpur and Anandpur *thánás*, Hoshiárpur District.	

(*w*) Whipping powers.

The Bench at Mukerián must consist of one Hindu and one Muhammadan Magistrate.

Local Bar.

There are practising in the District two Barristers, 9 1st Grade (one at Garhshankar) and 13 2nd Grade Pleaders (of whom two practise at outlying Tahsíls), 17 2nd Grade Mukhtárs (of whom only three practise in the Sadr), and 5 Revenue Agents (three at Tahsíls). There are 19 1st Grade and 91 2nd Grade petition-writers.

Registration. *Table* 37 *of Part B.*

The Registration work of the District is heavy. As usual, the Deputy Commissioner is *ex-officio* Registrar, and each Tahsíldár is Joint Sub-Registrar in his Tahsíl. There is also a Sub-Registrar at Hoshiárpur with a Joint Sub-Registrar at Hariána: a Sub-Registrar at Dasúya with a Joint Sub-Registrar at Mukerián, and another at Tánda: a Sub-Registrar at Garhshankar, and one at Una with a Joint Sub-Registrar at Anandpur. All these, eight in all, are non-officials.

Section C.—Land Revenue.

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Land Revenue.

Village communities and tenures.

Regarding the tenures in this District Mr. P. J. Fagan contributes the following interesting note :—

"Any intelligible account of land tenures must, I believe, proceed by the genetic method, *i.e.*, it must deal primarily with origins and development therefrom. From this point of view villages may be divided into those—

(*i*) in which ancestral shares were recognized and utilized from their foundation;

(*ii*) in which this was not the case, but the user and occupation of land was distributed and determined from the first in other ways.

"2. To clear the ground it may be premised that in early times (which may roughly be taken to mean those prior to our rule) ideas of proprietary right as an exclusive and general right of dealing with material objects attached themselves not so much to the land or soil as such, but rather to the products of land, including in that term not merely agricultural produce, but dues, services and such like exacted from or rendered by actual cultivators.

"3. The two classes of villages detailed above respectively point back directly to the sources of the two main streams of ideas, the gradual fusion of which has resulted in the modern conceptions of property in land current in this and in other countries. They are (*a*) political authority or social domination in various grades and shapes; (*b*) the actual occupation of land by the self-cultivatiug clansman.

"4. As regards (*a*), political authority has tended to become proprietary connection with land by a process of attrition or degradation through the stages of feudal superior, seignor or overlord (*sirdár*), assignee of land revenue (*jágírdár*), farmer of the State revenue (*ijárádár*) and such like. In each successive stage the actual personal connection of the above classes of persons with the management of land and the control of its cultivation became closer and more intimate than could be that of the Rájá, political ruler, or tribal chief of a more or less wide tract of country, although as a rule they would not themselves actually drive the plough. As the political power of such a chief or of his descendants became more and more curtailed by conquest or by a process of fission set up by the necessity of providing appanages (*guzára*) for the younger scions of the family, in so far did political connection with land give place to a closer and nearer personal and proprietary connection coupled of course with a concomitant restriction of the area concerned.

"5. It seems to be a reasonable conclusion that in the case of villages in which proprietary status resulted, in the manner sketched above, from the gradual degradation and curtailment of political authority, or in the case of those whose founders belonged to clans imbued with aristocratic traditions of political status and functions, ancestral shares would be recognized and followed in the original distribution of land among the original founders. In such cases the inchoate ownership of land would imply the enjoyment of dues, services and feudal privileges; perhaps also of some vestiges of political power over and above the mere right to appropriate a certain share of agricultural produce. On the other hand, cultivation was perhaps more of a burden and a responsibility than a privilege; while failure to develop the area of the village and to bring it under cultivation would involve expulsion by the ruler or his local deputy or else the forcible introduction of outsiders who were capable and industrious. Distribution of the area in shares would clearly enable a family of non-cultivating landlords of this class to meet such responsibility more easily, and would also tend to prevent friction and trouble in the collection of produce, and in the enjoyment of dues, services, &c.

"6. On the other hand, where the founders or original settlers were a group of more or less closely related kinsmen of a comparatively low social status who actually tilled the soil themselves (*halbáh*), each family appropriating the produce of its own labour, the necessity for a distribution of area on a definite system of shares would not arise, at least in the earlier stages of the life of the village. Land would be plentiful in most cases, and the main object would be for each family to break up and cultivate as much of the area round the young settlement as its resources would allow. As development proceeded and the group grew in size, the need for a more regular and definite method of assigning land for the use of the various households might arise.

"7. Enquiries made into the history of a considerable number of villages in this District in the main tend to confirm the theory sketched above as to its chief features. Up to a comparatively recent period the Rájput clans with their aristocratic and political traditions regarded the work of tillage as one entirely beneath their social status, to be left to Jats, Sainís, Aráins and others of lower rank. The idea is of course now rapidly diappearing, but is by no means even yet extinct. It is among Rájputs that those

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villages are principally found which were originally held on a system of ancestral shares and which may properly be called *pattidári* villages. They were in the great majority of cases founded by an individual. After his death his sons or grandsons proceeded to divide a considerable portion of the village area among themselves on ancestral shares, the remainder being kept joint or *shámilát*. The area assigned to each sharer was sometimes in a compact block and sometimes in scattered plots on the *kúrabandi* or *dheribandi* system, to be noticed below. Each sharer and his descendants were at liberty to bring under cultivation so much of the joint (*shámilát*) waste as their means allowed and to add it to the severalty plot or plots assigned to him or his predecessor on partition. The result of this process and of other incidental causes, such as transfers and abandonments, was to sooner or later introduce and foster discrepancy between the area of lands actually held on severalty and the ancestral shares. The more or less definite application of these to the *shámilát* appears, however, to have been preserved; but what the practical results of this application were it is difficult to see, as the *shámilát* area which each sharer could appropriate for cultivation by his tenants does not appear to have been definitely limited by his share. However this may be, the application was sufficiently definite at the time of the Regular Settlement of 1852 to cause *shámilát* lands in *pattidári* villages to be recorded generally as owned jointly on ancestral shares, while lands held in severalty were treated as owned by the holder without reference to his ancestral share. The above was the normal type of development in the case of Rájput *pattidári* villages; but there were of course cases of more or less wide divergence from it. The early definite partition on shares appears to have been absent in some cases. For instance, the Banot *iláqa* in the Garhshankar tahsíl, now consisting of a group of several villages, is said to have been occupied by Káluwál, the ancestor of the Banot sept, with the permission of the local ruler. It was subsequently divided between his 12 sons, of whom one, Posti, took the area of the present village of Posi, which is named after him. He and his descendants held it without definite partition, each family appropriating land for cultivation according to its means and ability. It was only in the course of the first Regular Settlement that it was definitely partitioned according to ancestral shares. The case illustrates the Rájput instinctive tendency to preserve the recognition of ancestral shares, even when cultivation has been in severalty and in temporary disregard of those shares. In other cases a *pattidári* tenure appears to have overlaid and displaced a true *bhaiáchára* tenure (dealt with below) in consequence of the forcible assumption of proprietary status by Rájput interlopers or by the development of such a status from that of *jágírdár* or *ijárádár*. This aspect of the matter will be more fully noticed below.

"8. The pure *bhaiáchára* (class II in paragraph 1) is the tenure *par excellence* of the self-cultivating Jat clans. Enquiry tends clearly to show that generally the original settlers or founders of a village, to which this class of tenure applies, formed a group of families more or less closely connected by blood or intermarriage. Often, but by no means always, the families were of the same clan. In the earlier stages of the settlement each household appears to have occupied and brought under the plough so much of the waste area surrounding the infant village as its means allowed. The common expression in the records is *taraddud hasb istatdat apni*. As population increased and the advantageously situated lands near the village site became more fully occupied, the initial stage of promiscuous occupation appears in many cases, though by no means in all, to have been followed by a reorganization which took the shape of a redistribution of the occupied and cultivated area among the original settlers or their descendants on a definite system, the nature of which was somewhat as follows:—The area to be distributed was divided into large blocks (*hárs*), each characterized throughout by general similarity of situation, quality, etc. They perhaps corresponded roughly to the soil classes framed for purposes of partition under our modern procedure. Lots, variously known as *dherís* or *kúrás*, were then formed, each consisting of non-contiguous plots selected out of the different *hárs* so as to render the lots so far as possible all generally equal in regard to quality of soil and situation, etc. A lot would be assigned to each cultivating household, or more commonly subdivided by the same principles into plough holdings, one or more of which would be assigned to one or more households to be held by them in inchoate proprietary right. The size of a lot would not necessarily be uniform, but would depend on the number and cultivating strength of the households to which it was intended to be assigned on the plough distribution. The care with which the original distribution was made is apparent from the generally scattered character of the existing proprietary holdings, and from the fact that at the last settlement a distribution of revenue at a uniform rate on area without reference to soil distinctions was found possible in a large number of villages. The unoccupied and undistributed waste area remained over for common grazing and other purposes, and, more important still, for subsequent appropriation and cultivation. No definite idea of joint ownership in the form of joint tenancy, coparcenary or tenancy in common such as now exists over the village *shámilát* was, I believe, in existence as regards to this area. Its main recognized characteristic was apparently availability for appropriation and cultivation by individual families descended from the original settlers and for common grazing, etc., so long as it was not appropriated. Land thus subsequently appropriated and brought under cultivation was added to the original holding of the occupant and similarly held. It was only in the course of the

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definition of rights at Regular Settlement that the principle of a joint or coparcenary tenure of the waste on shares proportionate to revenue responsibility (*hasb rasad khewat* in settlement jargon, or *dama seti* in local parlance) was rather fictitiously introduced and accepted in the case of these pure *bhaiáchára* villages. The above may be compared with what has been written in paragraph 7 about *shámilát* tenure in *pattidári* villages. Even now it is generally admitted that individual owners can occupy *shámilát* according to their means and ability to cultivate it (*bamújib qadr apní*). This is of course very indefinite, but it shows that, at the time of appropriation, attention is not paid to the precise recorded share of the occupier, though no doubt if he occupied an area glaringly in excess of such share, there would be protests which might probably lead to partition. It is a recognized principle that a proprietor thus occupying *shámilát* for cultivation cannot be ejected until partition. The pure *bhaiáchára* tenures which have been dealt with in this paragraph are found among self-cultivating peasant tribes such as Gújars, Sainís, Aráins, as well as among Jats. They occur but rarely among Rájputs. It will be seen that the earliest stage of *bhaiáchára* villages did not exhibit land tenure in any joint, communal or collective form beyond the limits of the family or household. Family severalty was the form in which land and its produce was actually used and enjoyed. It was political, agricultural, and economic conditions which necessitated personal union in villages, and not a mere instinctive tendency to hold and cultivate large areas on a collective tenure.

"9. Reverting to the remarks made at the end of paragraph 7, it is highly probable, if not certain, that in villages where a *pattidári* has displaced a *bhaiáchára* tenure, the descendants of the original settlers are mainly the present occupancy tenants. It was by according them this status, that their initial position in the village was recognized at the Regular Settlement.

"An interesting variety of tenure occurs in those cases in which the Rájput ruler, or interloper, or the *jágírdár*, while making his control felt and enjoying dues, services, &c., was not able to completely oust the original settlers or their descendants from their semi-independent position and to obliterate the original tenure. In such cases the settler's kin were treated as proprietors at the Regular Settlement, while the estate of the overlord was limited to a right to take as a survival of his superior status certain *taluqdári* dues which when not collected in kind were fixed at a certain proportion of the land revenue. In these villages the descendants of the settlers had generally managed to continue to collect for themselves dues in kind at one *sér* per maund (*sér maní*) from other cultivators in addition to those rendered to the Rájput superior or to the *jágírdár*; and this fact appears to have been treated at the Regular Settlement as a distinct work of proprietary right. A similar arrangement appears to have existed in the case of some villages farmed by the Sikhs to *ijárádárs*. One other class of village occurs in which at Regular Settlement resident cultivators of all classes, whether settler's kin or not, were recorded as proprietors, and *taluqdári* rights were granted to some Rájput seignor. In these cases the latter had evidently not succeeded in securing complete domination and control over the cultivation of the village, while on the other hand the descendants of the original founders had not succeeded in maintaining themselves in a position separate from and superior to the other resident cultivators.

"10. The tenures in the hills about Bharwáin are, generally speaking, of types intermediate between the *pattidári* tenures of the plains as sketched in paragraph 7 and the tenures of the Kángra hill villages as described in pages 57—59 of Baden Powell's Indian Village Community. In the lower and more level portions they approximate to the former, except that the proprietors are in many cases Brahmins, whose ancestors received grants of more or less extensive areas from the hill Rájás. In the higher and more broken country the exisiting mauzas consist of collections, artificially made for administrative purposes, of scattered hamlets (*básis* or *behrás*), each surrounded by a few cultivated fields in the adjacent valleys and ravines. The site of each hamlet with the comparatively level and cultivable land around it appears to have been originally granted by the local Rájá to a small family or household of settlers. Plots so granted were called *behrs*. Over these the grantees had a fairly permanent tenure subject to payment of the Rájá's revenue demand, and they also enjoyed a customary common of pasture and of necessary wood-cutting over the adjoining hilly waste, which was otherwise strictly regarded as the property of the Rájá or overlord. The holders of one *behr* stood in no communal or collective relations with those of the next one. For administrative purposes several neighbouring *behrs* under the Rájás constituted a *tíka*. Under our rule two or more *tíkás* were formed into a mauza or estate, and the interjacent waste was included within the proprietary limits of the mauza, the tenure of which was very artificially described as *bhaiáchára*.

"11. In the riverain villages of the Beas and Sutlej, which are mainly held by self-cultivating clans of Jats and Gújars, traces survive of a form of tenure which seems at first sight to have been communal or collective. The area within or immediately adjoining the river-bed (*mand darya*) was frequently not definitely partitioned and held in permanent severalty, but the land occupied and cultivated by a family shifted at intervals. This state of things was, however, due not to any preference for joint tenures, but rather to the frequent changes in the quality and situation of land ensuing in the capricious action of a

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shifting river. Where conditions were so precarious, permanent occupation by individuals or families of definite plots was often hardly practicable. What really happened was that each individual or family was at liberty to occupy and cultivate so much of the cultivable land thrown up by the river or surviving its diluvial action as its means allowed. The tenure was thus so far as possible one in severalty, and would have become a permanent one but for recurring diluvion and alluvion. There is no real trace of actual joint cultivation of the whole area subject to river action. The state of things described above was probably the origin of the custom still prevalent in some villages by which the site of land owned in severalty, but washed away by the river, becomes *shámilát.* Under modern conditions, however, permanent tenure in severalty without regard to the effects of river action has become the rule in riverain villages. In fact, there are some villages on the Sutlej where prior to the advent of British rule the area was partitioned by a *bhaiáchára* distribution on ploughs, the riverain area being for this purpose divided into long strips (*vands*). At settlement the revenue was distributed on ploughs, and so continued without reference to gain or loss to individual holdings by river action. Such a form of tenure is called *halsári.*

"12. A few words may be added about the joint proprietary holding (other than the *shámilát deh*) as it exists now. The separate plots out of the joint holding allotted for purposes of cultivation each to one co-sharer or to several in a group are called *patti, dehri* or *kúra.* Such allotment (*tafríq kásht*) is commonly known as *kachhi* or *vahivand* in contradistinction to *pakivand* or permanent partition, and is either admittedly temporary or just on the border between temporary and permanent with a tendency to the latter. Alienation of a specific plot of joint land by one co-sharer is common, and is not generally objected to by the other co-sharers. The alienee usually stipulates that if he is ejected from the plot on partition the alienor shall give him another equivalent plot out of the lot (*kúra*) assigned to him."

In a few villages in the plains intersected with hill torrents loss of culturable area of individual holdings is made good from the village *shámilát.*

In Sikh times the headman was called *mahr*, *mukh* (spokesman), *panch*, *sarpanch** (head of the *panch*) or *bájdár*, and the office was vested in one or more individuals generally descended from the original settlers, who collectively bore that title. In the early summary settlements the *panch* in villages with few cultivators occasionally became proprietors, especially in cases where under Native rule they had been able to maintain a customary right to collect *sermáni* and other dues which they divided on ancestral shares. In villages with a comparatively strong body of cultivators of more or less equal status as in Jat villages they became *lambardár* or headmen.

In the forest *tappás* the headmen and their families in Sikh times used to get 2 *sérs* per *man* in the produce of cultivation and, it is said, they also used to get *hála* for *ban* produce.

Break-up of the communal system.

The tendency to tenure in severalty is yearly becoming more marked. Partition of lands owned jointly, whether by single families or by a whole village or patti (*shámilát*), is constantly proceeding. It is a direct result of modern individualistic conditions, and as a consequence in the highly cultivated parts of the plains many of the villages have absolutely no common land left, except what is required for the village site and roads. There is thus little common income to account for. But in the hills, where there are special items of miscellaneous receipts, such as the sale-proceeds of the *harar* fruit, grass preserves, etc., these receipts are generally divided rateably among the proprietary body according to the

* Said by Baden Powell to be characteristic of the landlord village—*Village Communities in India, page* 19.

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proportions in which the Government revenue is paid, except where, as is not infrequently the case, the hill waste has been partitioned. Colonel Montgomery wrote in his Settlement Report:—

"It is a matter for regret that the ties of the village community appear to be getting looser year by year, and the village proprietors often think more of their individual interests than of the good of the community. There is a great want now of corporate action. I have often advised the people to undertake protective works, such as the planting out of *nára* (*arundo donax*), *kharkana* (*saccharum sara*), etc., to prevent the encroachments of *chos* on their villages and lands, but in almost every case the greatest apathy is evinced; those whose lands are immediately threatened are ready enough to do something, but the rest say it is no concern of theirs and so nothing is done."

Village servants.

The two most important village servants (*kamíns*) are the blacksmith (*lohár*) and carpenter (*tarkhán*). Some industrious castes, such as Sainís, have scarcely any *kamíns*, but even they are dependent on these two artisans, whose business it is to make and repair all ordinary agricultural implements, the materials being supplied to them. Each takes dues at harvest averaging about one *sér* per maund of produce, and they are also entitled to one day's picking in their employer's cotton fields. The blacksmith gets a handful of corn in the ear (called *phera*) every time he goes out to the fields at harvest time to sharpen the sickles; and the carpenter gets special dues while sugar-pressing is going on.

Next in importance is the *chamár*, who assists in a good deal of field work, such as hoeing and winnowing, and has to do all leather work. Besides the work connected with ordinary agricultural implements, he supplies a pair of shoes for his employer every six months. For these duties he gets dues equivalent to the carpenter and blacksmith, *viz.*, about one *sér* per maund. Bodies of dead animals are considered his perquisite, but a custom sprung up about the time of last Settlement for the owner of a dead beast to require two or three extra pairs of shoes in return for the skin. *Chamárs* are required to do all kinds of *begár* work: they collect the people at marriages; and on these occasions and at deaths they get small fees.

Chúhrás also help in the field operations, clean the houses and cattlesheds, prepare the dung-cakes in houses where the women are of too high caste to do so, and carry manure to the dung heap. In the houses of non-agriculturists the sweepings and manure are the perquisite of the *chúhra*. His dues amount to about half a *sér* per maund. *Chúhrás* often sell and mortgage to each other the right to perform the services in, and take the perquisites from, certain houses. The masters of those houses must, perforce, accept the changes thus made, for no one else will do the work if the right has been mortgaged to a particular *chúhra*.

The water-carrier (*jhíwar* or *kahár*) is employed in high caste families to supply water to the household and carry food to the men working in the fields. If the well is close at hand the usual charge for supplying water is 20 *sérs* (*khám*) every harvest, equal to eight *sérs* imperial weight, for every large vessel (*gharra*)

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filled morning and evening. If the well is at a distance the charge is higher. The *jhiwar* also carries the dooly in the marriage procession, and supplies water at marriages and funerals. He does not usually get a fixed share of the produce, but is paid according to the work done.

The washerman (*dhobi*) is another servant only employed by the higher castes. His dues are equivalent to about half a *sér* per maund.

The potter (*kumhár*) supplies the necessary household vessels, and gets from a quarter to half a *sér* per maund. In the Monograph on Pottery and Glass industries it is stated that the potter gets one *bhari* and one *púli* per plough (the *bhari* being as large a sheaf as a man can carry on his head and containing about 12 or 14 *sérs* of grain, and a *púli* being a sheaf about half as large as the *bhari*). He is paid extra in cash or grain for the pots for a Persian wheel (*tinds*) and for large vessels, and the *kumhár* is expected to supply only moderate-sized household vessels.

The barber (*nái*) shaves his masters, serves the women of the household, and takes messages on births, marriages, and deaths. The *náis* are always entertained by each other when on these messages, and never require to take cash for journey expenses with them. Their most profitable time is at a marriage; their regular dues are not more than those of a potter, but most of their income is from extra fees.

The above are the regular village servants; but, as before remarked, they are not all employed in every household. The higher castes require all those of lower social standing, the carpenter, blacksmith, and, generally, the *chamár*; so that it is difficult to lay down a hard-and-fast rule regarding the number of village servants, and the share of the produce appropriated by them. It may be said, however, that about one-tenth of the produce is used in paying these men. Mírásís, Brahmins, and *mullahs*, and beggars also come in for something from the threshing floor. The total *kamín kharch*, or pay of village menials, varies with the prosperity of a village and luxurious habits of the proprietors. The total amount of the fixed dues probably never exceeds four *sérs* in the maund, though the proportion given at harvest for all work done may vary from five to as much as ten *sérs* per maund in some Rájput villages. The same *kamíns* are not found in all villages. *Chúhrás* are a great luxury. *Bhistís* are required in Rájput, Pathán and Mughal villages, but are becoming common in any well-to-do village. If it is a Hindu village, a goat skin (*mashak*), or metal pot, is used to carry the water in. *Telís* and *Juláhás* are never considered *kamíns*, and always paid in cash. The number of *kamíns* found in a village is of great importance, as being a fair index of the standard of comfort and general prosperity of the proprietors.

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COLLECTION OF REVENUE UNDER NATIVE RULE.

The "Aín Akbari" mentions 60 *maháls* in the *sarkár* of "Bist Jullundur." Of these the following 36 appear to belong to this District :—

Name of Mahál.	Present situation.	Area—*(Bigahs).*	Land Revenue—*(Dáms).*	Miscellaneous Collections—*(Dáms).*	Forts.	Horse.	Foot.	Tribe of *zamíndárs.*
Patti Dahínát	Probably Patti in the south of Hoshiárpur Tahsíl.	57,866	3,601,678	80,607	...	30	400	Naru.
Bhung	Between Hariána and Garhdíwála ...	51,009	2,760,530	10,232	...	20	300	Do.
Bajwára	Near Hoshiárpur	12,363	2,425,813	689	...	30	300	Khori wahal. (*Ghorewáha*).
Baro	Una	1,364	668,000	...	...	...	...	...
Pálakwah	Do.	4,532	200,000	...	...	...	...	...
Basáli and Kata ...	Do.	11,405	566,316	...	...	...	...	...
Tátárpur (? Datárpur) ...	Dasúya (? Datárpur)	3,458	170,388	...	Stone Fort	...	...	...
Chaurási	Evidently Shám Chaurási in Hoshiárpur ...	96,330	5,463,913	255,516	...	50	1,000	Afghán.
Jaswán	Una	15,054	600,000	...	Stone Fort	50	3,000	Jaswal.
Chanúr	Dasúya	...	313,000	...	...	100	2,000	...
Hájípur Sáriána ...	Do.	59,255	2,693,874	...	...	...	...	...
Dasúya	Do.	157,962	4,474,950	67,249	Brick Fort	...	...	Khokhar.
Dadiál	Do.	34,150	1,650,000	...	Stone Fort	300	4,000	Sarahwál.
Dáda	Tahsíl Hoshiárpur. There is also a Dáda in Garhshankar.	30,718	1,200,000	...	Do.	...	...	...
Sánkar Banot	Evidently Garhshankar, there being a number of villages near the town inhabited by Bhanot Rájputs; Bhanot Bráhmins are also the *parohits* of the Garhshankar Rájputs.	52,952	2,533,225	16,485	...	50	500	Khori wahal. (*Ghorewáha*).

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COLLECTION OF REVENUE UNDER NATIVE RULE—*concluded.*

Name of Mahál.	Present situation.	Area—*(Bigahs).*	Land Revenue—*(Dáms).*	Miscellaneous Collections—*(Dáms).*	Forts.	Horse.	Foot.	Tribe of *zamíndárs.*
Kothi	Possibly Kothi in Garhshankar ...	116,256	5,546,661	30,670	...	30	400	Jat.
Gardamwála	Garhdíwála in Hoshiárpur	58,083	2,670,087	4,530	...	20	200	Jat.
Kotla	There are three or four Kotlas in the District	42,152	1,600,000	...	...	300	4,000	Jasrotia.
Khion Khera	Perhaps Ganun in *talúka* Dangoh ...	6,021	240,000	...	...	...	...	Jaswál.
Gangot	On the border of the District in the Chintpurni Range.	6,021	240,000	...	Stone Fort	...	...	Do.
Khera	Garhshankar	6,021	240,000	...	...	20	400	Súrajbansi.
Lál Singhi	Close to Una	5,937	236,850	...	...	...	...	...
Miáni Toria	Possibly Miáni in the Dasúya Tahsíl ...	68,229	21,061,565	6,156	...	20	400	Bhatti.
Manaswál	Garhshankar	6,668	286,667	...	...	...	...	...
Mána	Hoshiárpur	6,412	4,603,620	...	...	...	...	...
Nakroh	Una	32,642	1,300,061	...	...	500	5,000	Jaswál.
Hariána and Akbarábád ...	Hoshiárpur	626,889	6,032,032	49,650	...	40	406	Naru.
Bhabhaur	Una	...	...	...	...	...	...	...
Dasparah	Darera in Dasúya	26,444	900,000	...	...	...	...	...
Dardhi	Darni in Una	15,054	600,000	...	...	100	1,000	...
Dúm Nágor	Do.	11,490	455,870	...	...	...	...	...
Dhaukali	Do.	1,880	72,000	...	...	...	...	...
Rájpur Pattán	Do.	...	1,800,000	...	Stone Fort	...	...	...
Soron	Soron in Una	213,333	...	...	...	...	...	...
Shergarh	Perhaps 2 miles south-east of Hoshiárpur ...	3,640	194,294	...	...	...	...	...
Isapur	Perhaps Ispur in Una	...	346,667	...	...	...	...	...
		1,853,447	69,848,061	...	...	...	...	...

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Of the 36 *mahάls* mentioned above the area of 34 is given, and amounts to 1,853,447 *bighás* or 758,405 acres (assuming that a *bigha* is ⅝ths of an acre), less than half the acreage of Hoshiárpur District including Native States. While the land revenue on these 34 *mahάls* is, at the rate of 40 *dáms* to the rupee, about Rs. 16,97,500, some Rs. 2,25,000 more than the present demand.

But not only is it impossible to tell the boundaries of these *mahάls* or what others may or may not have been included in the District (2 of the 36 have not been included, as their area is unknown), but what area is given excludes the hills which were not measured.

Native land revenue system.

A good account of the land revenue system under native rulers is given in Mr. Melvill's report :—

"A regular assessment was based on the *pargana* or *mahál* sub-divisions under the Muhammadan Emperors. Unfortunately most of the records connected with this period, which were preserved by the *kánúngos* and other persons of local influence, have been destroyed during the Sikh anarchy. But a few have escaped. Of the 653 plain villages in the Hoshiárpur and Hariána *parganas*, detailed lists of the revenues and assessable lands have been procured for 300 estates. Thus, although the actual revenues of any particular village are valueless, the boundaries having changed, etc., yet the rate at which the revenue fell on cultivation is deducible, and thus a ready means of comparison is afforded."

Minor tracts, *talúkás*.

The popular sub-division in Muhammadan times was into *talúkás* or *tappás*. The arrangement was probably first constituted chiefly for revenue purposes, but was frequently modified with regard to local considerations which in the hills, indeed, were paramount, and we find that, whilst in the plains these sub-divisions have disappeared, the hill *talúkás* have, as a rule, remained. The 20 of these *talúkás* are thus described :—

"The lowlands to the north of *talúká* Dangoh constitute the Thara *talúka*; the high lands on the Siwálik side, the *talúkás* of Chathiál, Dadiál, and Kandi; and the ridge crossing the valley, with the lands on the Sola Singhi side, the *talúkás* of Darere and Kamahi. These six *talúkás* are in the Dasúya *pargana*. Coming into the Una *pargana*, we have the Sola Singhi range down to a little past Amb, sub-divided into Panjál, Lohára, and Dharui. At the end of the valley stands the Dangoh *talúka*; the north-east half of it is in the hills, and the remaining half consists of the first strip of the Dun lands. The next strip of the Dun lands, with the addition of one or two hill villages by Amb, forms the Amb *talúka*, of which the Pamra was only a later sub-division. To the south of Amb, the block of land to the east of the Sohan, which is neither hill nor plain, but high and dry uneven country, forms the Talhatti *talúka*. The remainder of the valley of the Dun, down to where the Sohan flows into the Sutlej, is divided into the *talúkás* of Una, Babhaur, and Jaijon, but these sub-divisions were based on political rather than on geographical reasons. This is also the case as regards the sub-division of the remainder of the valley to the west of the Sutlej, comprising the lands kept moist by that river, into the *talúkás* of Núrpur and Takhtgarh. On the other hand, on the east bank of the Sutlej, though the formation of the country is of two distinct kinds, there is only the single *talúka* of Jandbári."

The *talúka* of Manaswál (in Garshshankar) consists solely of the tableland in the Siwáliks opposite Garhshankar. The only other *talúkás* which retain their old boundaries and are commonly spoken of, are Bachwahi, Bhada, and Bara, in the northern plain of Dasúya. Mr. Melvill goes on to show how Mahárájá Ranjít Singh established his authority over the plains in A.D. 1806, and over the hills nine years later :—

"From A.D. 1806 to 1830, Díwán Mohkam Chand, and his son, Moti Rám, were the *Názims* or Governors of the Doáb; they were entrusted with the revenue and criminal jurisdiction by Ranjít Singh. The lapsed *jágír* villages demanded their

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especial attention. The collections were almost universally made in kind. It was attempted to fix a money assessment in a few instances, but it was found that the people could not be induced to continue it for more than one or two harvests; the then generation having never had experience of any other than the *batái* (division of produce) or *kankút* (appraisement of standing crops) systems. The ordinary system was to farm the villages, from year to year, to bankers, who took in kind from the cultivators, and paid coin into the Government Treasury. A few collection papers of this period, as well as some connected with the *jágírdárs'* estates prior to 1806, are still procurable; but they are almost useless, having been prepared irregularly and with but little care.

"In A.D. 1831, Díwán Moti Rám was recalled, and Shekh Ghulám Muhiudín deputed in his stead. The Shekh's rule was so oppressive that next year he was called on to resign. He has left no record of this period. In A.D. 1832, the Lahore Government appointed *Missar* Rúp Lál to the administration of this Doáb. The presence of an able and honest man was urgently required; for the number of *khálsa* or Government villages had been recently augmented; a regular assessment of these was desirable; and the agricultural prospects of the Doáb were by no means encouraging. The amount of land which had fallen out of cultivation after the decadence of the empire, and which had been subsequently reclaimed was great, and fears were entertained lest the attempt to establish a fixed money revenue might prove unsuccessful. A better man than the *Missar* could not have been chosen. He was very wealthy; and hence a powerful inducement to disregard the interests of the people did not exist. It is said of him that he refused the smallest offering which popular custom prescribed as due to a superior. He was connected in the Doáb by a matrimonial alliance; and his residence therein was continual. He each year made a tour and kept a close hand on his *kárdárs* or agents.

"His first act was to assess all the *khálsa* villages, then exceeding in number the *jágír* estates. This assessment was based on such *batái* and *kankút* papers of the *jágírdárs* and farmers of the Díwán's time as were procurable; and he was guided in a great measure by the information elicited from the old *kárdárs* and other intelligent residents. The periods of his leases varied; they were generally for one year, nominally; but if the assessments worked well, they were allowed to run on. In the event of their being proved too high or too low, they were occasionally revised; and also, on the intervention of calamitous seasons, his *kárdárs* were allowed to afford a temporary remission, or to throw part of the burden of one estate on another better able to bear it, provided always that the full amount of collections entrusted to the *kárdárs* were made good within the year. The headmen of each village were furnished with a patent (*patta*), on the back of which the instalments paid were punctually noted. The *kárdárs* kept regular accounts of the collections from each village. A large number of the accounts has been procured; and they afford excellent testimony as to the severity or otherwise of the *Missar's* assessments, by showing the reductions or enhancements which actual experience proved to be advisable.

"The character of the *Missar* Rup Lál's assessments may be pronounced generally light. From what has been said above the probability is great that it would be light. Experience has proved his demand to have been an equitable one; for the regularity with which it was collected, the comparatively small number of instances in which it was varied, the fact that in the famine year A.D. 1833, or only one year after the first institution of a regular assessment, there is no balance worthy of notice, lead irresistibly to the conclusion that it was so. But, perhaps, the best proof of the fairness of an assessment is the general opinion of those whom it affects. The *Missar's* name is almost universally revered in this district. He is spoken of with gratitude, and the agriculturists have not the least hesitation in producing the small red leather coverings in which his patents are encased, a sure sign that they would not object to pay his *jamás*.

"In A.D. 1839, a few months after the demise of Mahárája Ranjít Singh, Shekh Ghulám Muhiudín again received charge of the Doáb. His first step was to raise the *Missar's* assessment 25 per cent.; and having done this, he left his son Imámudín to carry on the affairs of the province. Imámudín did not long remain personally, but deputed, as his lieutenant, his cousin, Shekh Sandi Khán, who transacted all the affairs of this district till the accession of our rule in 1846.

"The Shekhs did not profess to adhere to even the enhanced revenue demanded by them in the first instance. If the crops looked fine, an arbitrary amount was assessed on them; and no limit was placed as to the sum leviable from any village. There were many needy relations who willingly undertook the office of *kárdár*. Villages were constantly farmed to the highest bidders. In short, the Shekhs' object appears to have been to enrich themselves and their dependants without regard to the interests of the people, whom they literally plundered, or of the Government revenue, which they considerably reduced before furnishing accounts to the authorities at Lahore. The Shekhs are spoken of with no friendly feelings by the people. Lists of the revenue paid in by the Shekhs were furnished from the Lahore Office at the commencement of the British rule to the late Commissioner. These, however, are but of small value. They

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do not exhibit either what was collected by the *kárdárs* or the amount received from them by the Shekhs. The former has been ascertained for a considerable number of villages; but information regarding the latter is not procurable. However, I was fortunate in obtaining an account of the revenues of the Hoshiárpur and part of the Hariána *pargana* for three years, which contains not only the *jamás* of *khálsa* villages, but furnishes also an estimate of the value of each *jágír* estate. This account was drawn up by the Shekhs under orders from Mahárájá Sher Singh; and a copy of it was kept by the *kánúngo* of Hariána. It was from this individual that I procured it. The details of the actual collections of the Shekhs are valuable, as showing the limit to which payment could be enforced without actually crushing the people. The evil effects of their system are observable to this day in the non-recovery of several villages which suffered most severely, and in the claims of creditors who have not yet been repaid for loans contracted during their misrule."

The following quotations are from Mr. Temple's report of the Settlement of the northern part of the District, or *pargana* Mukerián :—

"Previously to Ranjít Singh's era the *pargana* was chiefly held by two Sikh Sardárs, one belonging to the Rámgarhía *Misl*, the other named Jai Singh of the Kanhya *Misl*. After Ranjít Singh's acquisition of the province, the *pargana* of Hájípur was made over to Desa Singh and his son Lehna Singh; they ruled this division well, taxed it moderately, and held it till the cession, when Lehna Singh gave in the *jamás* and areas as they were recorded in his office. . . . . The *talúka* of Mukerián was for many years the appanage of Shahzáda Sher Singh. He held it till he came to the throne. His taxation was not immoderate, but he never fixed money payments; he always collected in kind; and his troops and his retainers were fed from the store houses and granaries of the Mukerián fort. His *kankút* accounts were badly kept, and the papers which have been given in by the *chaudhrís* are so imperfect as to be of little value . . . . The *Missar* Rúp Lál never held the *talúka*.* Sher Singh held it until he made over charge to the Shekhs. . . . . . They continued the *kankút* system . . . . *Missar* Rúp Lál held villages in this *pargana*. . . . . The *Missar* has left behind him here his usual character for mild taxation. He, it was in fact, who laid the foundation of prosperity in this *pargana*. It is admitted on all hands that cultivation has greatly increased since then. Large wastes have been reclaimed in the *khádar chhamb*, and even in the most populous neighbourhoods agriculture has vastly improved. At that time it did not extend much beyond the main lines of traffic and communication. In these quarters the *Missar's jamás* are full, I might almost say high. In fact, if I understand his policy aright, he endeavoured to encourage the spread of cultivation in untilled tracts by light taxation, while in localities where the agriculture and population were of old standing, he raised the taxation up to a high standard. The Shekhs' rule was here, as elsewhere, unpopular. They departed from their system of fixed *jamás* in the Mukerián *talúka* and in the rice lands, where they took their share of the produce. The fertile *talúka* of Dasúya was held in *jágír* for some years by Tára Singh. He is reported to have been a hard master, and the high rate at which his *jamás* fell afford a presumption that the records we have obtained are correct."

The above extracts will have made it apparent that, wherever *Missar* Rúp Lál ruled, his assessments were moderate and readily acquiesced in by the people; but that the Shekhs who succeeded him raised the revenue all round, and ground down the people to the utmost extent. The smaller tracts held by assignees of the Government revenue were treated according to the idiosyncracies of the *jágírdárs*, the majority, it is to be feared, with harshness.

Summary settlement on annexation.

To continue the quotations from Mr. Melvill's report :—

"Almost the first act of our Government was to make a Summary Settlement of the Doáb. British rule may be said to have commenced in April 1846; and before the harvest was ripe, nearly the whole of these States had been assessed by the Commissioner. The documents alluded to before were the basis of the Settlement, and where details of the *Missar's jamás* were available they were allowed to exercise their due weight. The recorded Shekhs' *jamás* were lower than his actual collections, and were further reduced as appeared necessary, either from the representations of the people or from information otherwise verbally obtained. *Jágír* villages which were subse-

* This refers to *talúka* Mukerián only, not the larger sub-division of the country called *pargana* Mukerián.

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quently resumed in this District, and a few patches of country here and there, which from one cause or another could not be assessed in the first instance, were afterwards settled by the district officer, subject to the approval of the Commissioner.

"This Summary Settlement has, for the most part, worked very well. It has done so in the Hariána and Hoshiárpur *parganás*. In the Garhshankar *pargana* it has not been successful; and in *pargana* Una there has been one sad failure, the Jandbári *iláka*. But the latter is a strip of country only recently annexed to this District, and was both assessed and administered to within the last year and a half* from the Cis-Sutlej Department. The rest of the Una *pargana* has exhibited no signs of distress; on the contrary, general prosperity may be said to exist. . . . . . . The state of the District may be thus summed up: The *Missar* Rúp Lál treated it with great leniency and rendered it prosperous; the Shekhs succeeding to this happy state of things enriched themselves without compunction, and the Summary Settlement being nearly equal, by a fortunate coincidence, with the *Missar's* demand, has restored the prosperity that once existed. The exceptional cases above given, in which the Summary Settlement has not been successful, can hardly be said to take away the fair character of that Settlement; for there is no question that, generally speaking, the people have prospered under it well."

Regarding the Mukerián *pargana*, Mr. Temple wrote :—

"At the Summary Settlement great difficulty was experienced in getting valid data. The Shekhs' *jamás* were suspiciously light. It was desired that the British taxation should be less than that of the native Government. In other parts of the Doáb the Shekhs' accounts were so far accurately rendered that it was considered a safe thing to fix the summary *jama* 10 or 15 per cent. below them, and the results of the Regular Settlement have shown that this calculation was correct. But here it was evident that this calculation would prove fallacious. It was accordingly resolved to break through the rule and go beyond the Shekhs' *jamá*. This was the only *pargana* in the Doáb where an increase was demanded on the nominal Shekhs' *jamá*. But in the absence of authentic data it was necessary to perform this operation cautiously, and to make the increase slight, because, although it was known that the Shekhs' *jamás* were less than the reality, yet it was difficult to say how much less they might be. Now I apprehend that subsequent inquiry has shown that this Settlement was light. Still I contend that it was fixed as high as it well could be under the circumstances existing at that time. But if it has been subsequently shown that the Shekhs' areas, as well as their *jamás*, were egregiously understated; if the real amount of their taxation should have been partially ascertained; if the cultivation should be proved to have increased; if other native assessments, known to be light and made at a period when the *pargana* was less cultivated than at present, should be found much in excess of the Summary Settlement; if the taxation of other parts of the Doáb be shown to be much higher than in this *pargana*, although they are not so fertile (and all these things have been shown); then I presume that there are grounds for raising the *jamá* without impugning the propriety of the original Settlement. I should add that in the Hájípur *pargana*, where Lehna Singh's *jamás* had been truly entered, the summary assessment was not too high; and so in the Tánda villages where the Shekhs' *jamás* were more trustworthy."

The assessment of the Summary Settlement, according to the present sub-divisions of the District, was as follows :—

				Rs.
Tahsíl Hoshiárpur ...	...	...	...	3,38,287
" Una ...	...	...	...	2,97,978
" Garshankar ...	...	...	...	3,59,569
" Dasúya ...	...	...	...	3,50,210
		Total	...	13,46,044

First Regular Settlement.

Immediately after the Summary Settlement, arrangements were made for a Regular Settlement. In December 1846, Mr. Christian was nominated Settlement Officer of the Jullundur and Hoshiárpur Districts. In the early part of 1849, Mr. Pearson succeeded him, followed by Mr. H. Scott in the first quarter of 1850. Up to this time no great progress had apparently been made in the Settlement operations, and in 1850 the hill portion of the District was made over to Mr. Barnes, the Deputy Commissioner of Kángra, then engaged in settling the Kángra hills. In

*That is, to 1850.

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First Regular Settlement.

January 1851, the Settlement of the Hoshiárpur District was separated from that of Jullundur, and Mr. P. S. Melvill placed in charge of the former. Afterwards, in July of the same year, the *pargana* of Mukerián was handed over to Mr. Temple, who was then concluding the Jullundur Settlement. Thus it may be said that the first Regular Settlement of the Una *pargana* (with the exception of *talúka* Jandbári), of the hills of *pargana* Mukerián, and of *talúka* Manaswál in Garhshankar, was effected by Mr. Barnes; that of *parganás* Hariána, Hoshiárpur and Garhshankar by Mr. Melvill; and of Mukerián by Mr. Temple. The Jandbári *talúka* was separately assessed by Mr. Melvill. Mr. Barnes left notes of his operations, but no separate report on this District. Mr. Melvill wrote a report (dated 30th June 1852) on the Settlement of the whole District, except *pargana* Mukerián, and embodied Mr. Barnes' notes so far as they related to the four sub-divisions of which he treated. Mr. Temple likewise wrote a report (not printed) on the Settlement of the Mukerián *pargana*, and utilised Mr. Barnes' notes regarding the hills of that portion of the District. The following statement gives in a brief form the results of the Regular Settlement:—

TAHSIL.	AREA IN ACRES.				Assessment.	Increase or decrease on assessment of Summary Settlement.
	Cultivated.	Culturable.	Uncul-turable.	Total.		
					Rs.	Rs.
Hoshiárpur ...	171,841	13,476	99,559	284,876	3,62,127	+23,840
Una*	170,764	26,246	395	197,405	2,67,003	−30,175
Garhshankar ...	171,235	16,105	67,294	254,634	3,43,926	−15,643
Dasúya	197,886	20,401	40,911	259,198	3,82,214	+32,134
Total ...	711,726	76,228	208,159	996,113	13,55,300	+9,256

The figures for the cultivated area only are fairly reliable. The large uncultivated wastes in the hills were not surveyed at the first Regular Settlement, and all the areas in Una and the hills of Dasúya are untrustworthy, for here no field maps were made; the cultivated lands only were roughly measured and entered in the records. A proper comparison also is difficult between the assessments of the Summary and first Regular Settlements; for in the interval a good many plots of land, and in some cases whole villages, the revenue of which had been assigned, were resumed and brought on the rent roll. The new assessment was in reality less than that of the Summary Settlement. Mr. Melvill and Mr. Temple mention

* Including 22 hill villages of Garhshankar.

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Land Revenue.

First Regular Settlement.

that their new assessments contained Rs. 23,809 and Rs. 12,926 respectively, or a total of Rs. 36,735 for resumed assignments. Mr. Melvill describes his system of assessment in paragraphs 74—79 of his report. After forming assessment circles, he divided the villages of each circle into classes. *Missar* Rúp Lál's assessment was taken as the basis of the new one. No rent rates are said to have existed at that time, and no produce estimates were made. The revenue rates fixed on each circle and class will be found in Appendix VI of Mr. Melvill's report. Mr. Temple's method was much the same as that of Mr. Melvill, but he prepared an elaborate estimate of the value of the produce, and appears to have based his assessment to a great extent on this estimate. As his produce estimate was too high, the assessment of a good many villages was excessive and had eventually to be reduced. Mr. Barnes' system in the hills was simplest of all, *see* Mr. Melvill's report, paragraphs 80 to 85. He took the *talúka* divisions as they were for his assessment circles. No produce estimates were made, nor regular revenue rates fixed. He had a simple and truthful people to deal with, and after general inquiry fixed the assessment of each *talúka* generally giving a reduction on the Summary Settlement, and then made the principal men of each *talúka* distribute the lump assessment on the several villages. It must be said that the result was very good, and there were few cases of inequality of assessment. The Jandbári *talúka* was assessed by Mr. Melvill separately. He found it in a distressed condition, and gave a substantial reduction. The general character of both Mr. Melvill's and Mr. Barnes' assessments is that they were regarded as fair by the people, and have worked well throughout the term of settlement. The Mukerián assessments were not so successful; and between 1855 and 1860 reductions to the extent of Rs. 11,256 had to be given to 100 villages. The term fixed for the settlement in the hills was 20 years, but it was afterwards extended to 30, the term ruling in the remainder of the District.

Subsequent Settlement operations.

It being found difficult to carry on work in the hills without field maps, measurements were commenced in 1855 and continued for three years in those villages which were subject to river action, or were affected by the hill torrents. In this manner 188 villages were mapped and practically new settlement records prepared; but these new papers, not being formally sanctioned, have not the status of settlement records, and could only be looked on in the light of very accurate annual papers. The work was entirely carried out by the District authorities. Owing to increasing difficulty, however, in identifying fields in cases of dispute, it was determined to undertake in the whole of the tract settled by Mr. Barnes a regular revision of records such as had recently been carried out in Kángra. Mr. W. M. Young commenced the work in 1869, and was succeeded in 1870 by Mr. C. A. Roe, who brought the operations to a conclusion early in 1873. As the term of settlement had been extended to 30 years, no revision of the assessment could be made, and the records only were revised. An account of the

work performed will be found in Mr. Roe's printed report, dated 4th April 1874.

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Cesses.

	Rs. As. Per cent.
Road	1 0
Patwári	3 2
Lambardár	5 0
Malba	5 0
Total ...	14 2

The cesses at the first Regular Settlement were calculated at Rs. 14-2-0 per cent. as shown in the margin.

The *malba* or sum for village expenses is not properly a cess, but was entered as such in the records of this District. Allusion to the fixing of the *malba* rate is made in Mr. Melvill's report, paragraphs 94 and 95. The uniform rate was afterwards changed by order of the Commissioner (Major Lake), and the following maximum rates were substituted :—

Where the assessment of a village does not exceed Rs. 400 ...	5 per cent.
Assessment exceeding Rs. 400, and not exceeding Rs. 700 ...	A lump sum of Rs. 20.
Exceeding Rs. 700, and not more than Rs. 2,000	3 per cent.
Over Rs. 2,000	2 "

The Financial Commissioner's Circular No. 8, dated 16th January 1860, laid down rates slightly differing from the above, but it was held that the rates already fixed by Major Lake need not be interfered with, and they have been continued to the present day. In 1856 1 per cent. was added for the school cess, and in 1872 and 1878 the local rate was fixed at Rs. 6-4-0 and Rs. 8-5-4 per cent. respectively. Thus the cesses (excluding the varying rates of *malba*) at the end of the term of the first Regular Settlement were as shown in the margin.

	Rs. As. Ps. Per cent.
Road	1 0 0
School	1 0 0
Patwári	3 2 0
Lambardár	5 0 0
Local rate	8 5 4
Total ...	18 7 4

Revision of Settlement.

The Revised Settlement of the Hoshiárpur District was begun in 1879 by Captain (now Lieutenant-Colonel) J. A. L. Montgomery, the orders being for a revision of both records and assessment in the plains portion of the District, and for a revision of assessment only in the hill portion of the District, where the records had been already revised 10 years previously : this latter portion comprised the whole of the Una Tahsíl, 100 villages in Tahsíl Dasúya, and 22 villages in Tahsíl Garhshankar. A brief description of the circles of each tahsíl is given below :—

There are seven circles in Una :—

Assessment Circles in Una.

Pahár Circle—115 villages. Comprises the mountainous tract on the north-east included in the *talukás* of Dharúi, Lohára

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Land Revenue.
Assessment Circles in Una.

and Panjál. This is a poor circle. There is scarcely any level land; the villages are small, and many of them inaccessible. The tract is well wooded, and the crops are liable to depredations from wild animals. The soil is dry and stony in parts; but there are some good streams useful for irrigation.

Changar Circle.—62 villages. Consists of the higher part of *talúka* Jandbári on the left bank of the Sutlej. The soil is generally stony and thirsty.

Dún Circle—163 villages. This is the largest circle, and contains all the level land in the Una Valley stretching from the Sutlej river northward to the border of the Tahsíl. The principal parts of the Babhaur, Una, Talhatti, Amb, Pámra and Dangoh *talúkás* are included in it. The soil is generally moist and fertile, and practically secure from drought. The lower part of the circle south of Una is most fertile, but there are a number of fine villages in the north irrigated by good streams of water.

Bet Circle.—This was divided into two circles. *Bet I* on the right bank of the Sutlej, containing 62 villages, is the most fertile tract in the Tahsíl. The river does little harm here, and a great deal of the land is benefited by fertile deposits brought down by the drainage from the hills. *Bet II*, with 34 villages on the left bank of the river, is not so good. The soil is shallower than on the other side, and there is not the same beneficial alluvial deposit. But there are some fine bits of land here also.

Kahár Circle—86 villages. Contains the villages both on the eastern slopes of the Siwálik Range from the Sutlej to nearly opposite to Una, and also those on the western slopes of the Sola Singhi Range. The lower lands of these villages are good, but liable to destruction from hill torrents; the uplands are stony, or sandy, and require much rain.

Bít Circle.—This circle, so far as it lies in the Una Tahsíl, contains nine villages, and consists of a tableland in the Siwáliks, the soil of which is very fertile, but requires rain. The remainder of the Bít Circle, comprising a similar tract, lies in the Garhshankar Tahsíl, but was assessed with Una.

Assessment Circles in Hoshiárpur.

There are three circles in Hoshiárpur running parallel to each other down the whole length of the Tahsíl. The main feature of the tract is that fertility increases as you recede from the hills.

Sirwál Circle—309 villages. Roughly speaking the circle is contained between the road passing through Hoshiárpur, Hariána and Garhdíwála on the north-east, and the border of the Jullundur District on the south-west. This tract, together with the similar tracts in Garhshankar and Dasúya, is the most fertile of the District; one might almost say the most fertile in the Punjab. The soil is a sandy loam, and is constantly enriched by alluvial deposits brought down from the hills; water is near the surface, the crops practically never fail, and the highest classes of crops, such as sugarcane, maize, etc., can be grown without irrigation.

Assessment Circles in Hoshiárpur.

Rakar Circle—152 villages. This circle lies between the Sirwál and Kandi Circles, and contains all the villages to the north-east of the Sirwál not having any actual hill area. The soil is productive, but not so good as in the Sirwál, though here also sugarcane can be grown without irrigation on moist plots. The *chos* do most harm here; for it is here that the waters of the hills escape from their high banks and spread out into broad channels.

Kandi Circle.—Contains those villages, 42 in number, which lie on the south-western slopes of the Siwáliks. The soil is generally dry and thirsty, and requires good rain to bring the crops to maturity. Some of the villages in the north have good springs of water useful for irrigation.

Assessment Circles in Garhshankar.

The Garhshankar Tahsíl contains five circles, three of which are formed as in Hoshiárpur, the other two are exceptional tracts not found in Hoshiárpur, *viz.*, the Bet on the Sutlej, and the tableland, or Bít, in the Siwálik Range.

Sirwál Circle—190 villages. This Tahsíl is narrower than that of Hoshiárpur, and so the width of the three parallel circles is much less. The main features of the Sirwál here are much the same as in Hoshiárpur. The soil is perhaps rather stiffer, and requires more irrigation; and there is more well irrigation than in any other part of the District. The circle contains a group of villages on the border of the Jullundur District near the Beín, where the surface soil is composed of very stiff clay.

Rakar Circle—The main features of this circle, containing 140 villages, are the same as in the Hoshiárpur Rakar.

Kandi Circle—86 villages. The same as the Hoshiárpur Kandi, except that there are no streams available for irrigation.

Bet Circle—59 villages. Comprises all the lowland near the Sutlej. A good many of the villages, however, are not affected by the river, but receive moisture from the hills.

Bít Circle—22 villages. This is an unique bit of tableland in the middle of the Siwálik Range opposite to the town of Garhshankar, and was assessed with Una. The soil is extremely fertile, and although water is very scarce (there are only two wells n the whole tract), the crops scarcely ever fail.

There are five circles in Dasúya.

Assessment Circles in Dasúya.

Sirwál Circle—149 villages. This circle begins a little north of the town of Dasúya, and extends to the extreme south of the Tahsíl. The southern villages are quite equal to the best parts of the Hoshiárpur Sirwál, the northern are not so good, but are nevertheless good enough to be included in the circle. The tract has the same capacity for retaining moisture as the other Sirwál Circles.

Maira Circle—Contains 227 villages, and occupies the whole of the northern half of the Tahsíl, with the exception of the hills and the line of villages along the river. M t of the circle is high and rather dry, and the soil light and stony. Sugarcane can only be grown in depressions without irrigation; but a great part of the tract is watered by the Shah Nahr and one or two smaller canals.

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Assessment Circles in Dasúya.

Bet Circle—173 villages. Extends round the north and west of the Tahsíl, including on the latter side the villages on the *chhamb* or line of marshes alluded to on page 7. It has the usual characteristics of riverside tracts. Floods sometimes do good and sometimes harm. As a rule those years are most favourable to the Bet in which there is less rainfall than usual.

Kandi Circle—62 villages. As the Siwálik Range terminates in this Tahsíl, the Kandi Circle here is in the form of a horse shoe, extending from the south-west round the base of the hills, except for a break in the north, to the border of the Una Tahsíl on the north-east. The soil on the south-west is sandy, and on the north-east stony; it in both cases requires a good deal of rain. This circle was assessed with Una.

Rakar Circle—This circle, containing 38 villages, was also assessed with Una. It contains the whole of the Kamáhi and part of the Darera *talúkás*, and lies in the centre of the Siwálik Range, surrounded by the Kandi Circle. The soil is stony and requires much rain. There is a great scarcity of water as in the Bít Circle in Garhshankar.

Revenue Rates.

The following revenue rates were sanctioned:—

Tahsíl.	Circle.	Irrigated: By wells.	Irrigated: By streams or small canals.	Unirrigated: I.	Unirrigated: II.	Unirrigated: III.	Gardens and Mango Groves: I.	Gardens and Mango Groves: II.	Gardens and Mango Groves: III.	Land under *kharkana.*
		Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
Hoshiarpur.	Sirwál I ...	6 0	5 0	4 4	3 8	1 12	3 0	2 0	1 0	0 1
	Sirwál II ...	5 14	4 14	3 12	3 1	1 8	3 0	2 0	1 0	0 1
	Rakar I ...	5 12	4 12	3 8	2 14	1 4	3 0	2 0	1 0	0 1
	Rakar II ...	5 10	4 10	3 4	2 10	1 1	3 0	2 0	1 0	0 1
	Kandi ...	5 0	3 0	1 14	1 1	0 7	3 0	2 0	1 0	0 1
Una.	Pahár ...	...	3 4	2 0	0 14	0 7		2 0		0 4
	Dún ...	5 0	4 0	2 12	1 6	0 12		2 12		0 4
	Changar ...	5 0	3 0	1 14	0 13	0 6		1 14		0 4
	Bet II ...	5 0	3 0	2 7	1 0	0 7		2 7		0 4
	Bet I ...	6 0	...	3 0	1 6	0 12		3 0		0 4
	Kahár ...	5 0	...	2 8	1 4	0 11		2 8		0 4
	Bít ...	...	...	2 11	1 4	0 10		2 11		0 4
Garhshankar.	Sirwál ...	4 0	...	3 8	2 10	1 8	3 0	2 0	1 0	0 1
	Rakar ...	5 0	...	3 6	2 2	1 8	3 0	2 0	1 0	0 1
	Kandi ...	4 0	...	2 8	1 8	0 12	3 0	2 0	1 0	0 1
	Bet ...	4 0	...	3 0	2 8	1 0	3 0	2 0	1 0	0 1
	Bít ...	...	...	2 11	1 4	0 10		2 11		0 4
Dasuya.	Sirwál ...	5 8	3 0	3 14	2 12	1 8	3 0	2 0	1 0	0 1
	Maira ...	5 8	3 0	2 4	1 8	1 2	3 0	2 0	1 0	0 1
	Bet ...	5 8	3 0	3 0	2 2	1 0	3 0	2 0	1 0	0 1
	Kandi ...	5 0	3 0	2 10	1 6	0 12		2 10		0 4
	Rakar ...	5 0	3 0	2 6	1 0	0 8		2 6		0 4

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Revenue Rates.

The Sirwál and Rakar Circles in Hoshiárpur were divided for assessment purposes into two classes each. The first class contains all villages owned by industrious castes, such as Jats, Raíns, Sainís and Mahtons; the second those owned by other tribes. This classification was necessitated by the great difference made at last settlement between the two classes. Former rulers had taxed the industrious tribes decidedly higher than the more indolent, and though an attempt has been made to reduce the difference in both settlements, it was found impossible to altogether abolish the distinction. Mr. Melvill probably reduced the difference at the first settlement. It has been reduced still more now. It should also be noted that the rate given above for land irrigated by streams and small canals in the Dasúya Tahsíl does not apply to irrigation from the Shah Nahr.

Assessment by revenue rates.

The assessment brought out by the above revenue rates, and that actually fixed, is shown below:—

1	2	3	4	5	6	7
Tahsíl.	Circle.	Revenue of last year before introduction of new assessment.	Assessment by revenue rates.	Assessment actually fixed.	INCREASE ON AMOUNT IN COLUMN 3.	
					Amount.	Percentage.
		Rs.	Rs.	Rs.	Rs.	
HOSHIARPUR.	Sirwál I ...	1,64,325	1,78,554	1,74,563	10,238	6
	Sirwál II ...	1,12,840	1,29,285	1,22,332	9,492	8
	Rakar I ...	27,146	27,815	27,319	173	1
	Rakar II ...	35,365	34,895	34,038	− 1,327	− 4
	Kandi ...	17,860	18,629	18,426	566	3
	Total ...	3,57,536	3,89,178	3,76,678	19,142	5
UNA.	Pahár ...	15,630	19,667	18,726	3,096	20
	Dún ..	1,15,372	1,31,923	1,31,058	15,686	13
	Changar ...	11,502	13,891	13,874	2,372	21
	Bet II ...	16,329	22,109	22,042	5,713	35
	Bet I ...	33,614	40,656	40,530	6,916	21
	Kahár ...	45,629	47,417	47,378	1,749	4
	Bít ...	11,947	13,691	13,880	1,933	16
	Total ...	2,50,023	2,89,354	2,87,488	37,465	15
GARHSHANKAR.	Sirwál ...	1,79,967	2,08,947	2,07,533	27,566	15
	Rakar ...	99,331	1,06,408	1,06,108	6,777	7
	Kandi ...	34,904	39,018	37,860	2,956	9
	Bet ...	35,057	40,603	39,807	4,750	13
	Bít ...	11,249	15,404	14,806	3,557	32
	Total ...	3,60,508	4,10,380	4,06,114	45,606	13
DASUYA.	Sirwál ...	1,22,171	1,31,926	1,31,980	9,809	8
	Maira ...	1,14,820	1,13,880	1,13,822	− 998	− 1
	Bet ...	1,02,309	1,13,576	1,13,586	11,277	11
	Kandi ...	28,974	32,072	31,851	2,877	9
	Rakar ...	8,979	10,050	9,980	1,001	11
	Total ...	3,77,253	4,01,504	4,01,219	23,966	6
	GRAND TOTAL...	13,45,320	14,90,416	14,71,499	1,26,179	9

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Assessment on the Shah Nahr.

In addition to the sums entered in column 5, the following income was anticipated from assessment on the Shah Nahr in Dasúya:—

		Rs.
Maira Circle	... ...	5,831
Bet	... ...	1,482
Total	...	7,313

This should be added in order to make a fair comparison with the past assessments. The greatest increase of revenue has been taken in Una, where there has been most extension of cultivation, and the least in Hoshiárpur, where the cultivated area has decreased.

Rate on cultivated land.

The rate on cultivation of land revenue (without cesses) in each circle is shown below:—

Tahsíl.	Circle.	Rate.
		Rs. A. P.
HOSHIARPUR	Sirwál	2 13 2
	Rakar	2 0 6
	Kandi	1 3 3
	Total	2 7 11
UNA	Pahár	1 5 9
	Dún	1 13 10
	Changar	1 0 3
	Bet II	1 10 3
	Bet I	2 3 5
	Kahár	1 8 0
	Bít	1 6 7
	Total	1 11 7
GARHSHANKAR	Sirwál	2 11 10
	Rakar	2 1 1
	Kandi	1 3 7
	Bet	2 6 5
	Bít	1 5 11
	Total	2 3 3
DASUYA	Sirwál	2 10 9
	Maira	1 8 9
	Bet	2 2 1
	Kandi	1 10 10
	Rakar	1 9 0
	Total	1 15 4
GRAND TOTAL		2 1 3

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Land Revenue.

Cesses.

Cesses now amount to Rs. 20-1-4 or Rs. 19-7-8 as follows:—

	Rs.	A.	P.
Local Rate Cess, including Road, School and Postal ...	10	13	4
Lambardári	5	0	0
Patwári Rs. 4-4-0 in Una, and in rest of District	3	10	4
Total Rs. 20-1-4 in Una, and in other Tahsíls exclusive of the *malba*	19	7	8

Result of the revision.

Colonel Montgomery wrote :—

"The result in the whole District is that, whereas the cultivated area is no more than it was at the last settlement, the land revenue has been raised by 9 per cent. This has been justified by the rise in prices and improvement in communications since the time immediately succeeding the annexation of the District. The more industrious and careful cultivators are in a distinctly more prosperous condition than they were. Their homes are more comfortable, they get a better rent for their lands, and a better price for their produce. The drawbacks are the litigious spirit of the people, the destructive action of the *chos*, and the tendency towards division of holdings as population increases. The inequalities of assessment, where they before existed, have been remedied, and it can be fairly said that not one of the 2,180 villages can with justice complain of the revenue assessed on it. It is only necessary that villages liable to the action of torrents or rivers should be watched, and, where necessary, prompt relief given."

Secure and insecure areas.

In obedience to the instructions of the Government of India in connection with famine preventive measures, the villages of the District have all been carefully classified as "secure" or "insecure" with the result (exhibited on page 146 of the Settlement Report) that 56 per cent. of the whole is "secure," 40 per cent. "insecure" and 4 per cent. "fluctuating"; but the experience of the past may fairly be held to warrant a larger proportion of the District being really deemed secure than the figures of irrigation bring out, as the rainfall is almost always sufficient owing to the proximity of the District to the Himaláyan Ranges.

Old alluvion and diluvion rules

For the Bet and for land in the neighbourhood and affected by hill torrents a fresh code of alluvion and diluvion rules was prepared and sanctioned for this District and that of Jullundur. The gist of these rules was embodied in regular engagements which formed part of the settlement record in each village affected. A transcript of the conditions will be found at pages 150 to 153 of the Settlement Report and are referred to in paragraph 6 of that Report. Tahsíldárs are expected to visit all the localities subject to torrents, to which the highest rate of assessment has not been applied, year by year, while the crop is on the ground in view to enhancing the assessment to full village rates where this becomes possible.

New alluvion and diluvion rules.

So far as both banks of the Sutlej are in this District, the villages on each side have fixed boundaries; there are 8 villages in Garhshankar which have *kach mach** boundaries with Ambála and Ludhiána villages; all the rest have fixed boundaries. On

* The deep stream rule is so called—from *kachhwa*, tortoise, and *machwa*, fish.

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Land Revenue.

New alluvion and diluvion rules.

the Beas the boundaries are now fixed, those of two villages Tagar Kalán and Táhli, where the deep stream was the boundary having been fixed by Punjab Government Notification No. 963, dated the 19th October 1900. All cases of increment or decrement are investigated yearly on the Beas and Sutlej and on the Sohán streams, and the assessment increased or decreased accordingly. On the Sohán the usual boundary rule is *kach mach.** Fixed boundaries (*ror banna*) prevail in some villages south of Gagret and in all north of it. Where the latter rule prevails the manner of determining frontages is indefinite : in some cases when land is gained (*barámadi*) the adjacent holdings are made up to the area of the settlements of 1851 or 1869, and the balance is *shámilát;* in others all area gained is *shámilát.* In some cases land deteriorated, but not lost, becomes *shámilát;* a relic of the time when proprietary right meant no more than user in the common estate. In consequence of this rule the area along the Sohán is in most villages *shâmilát.*† The agreements taken from the proprietors are given in detail in the Settlement Report. On the great rivers there are uniform rates for every village; in other parts of the District regard is had to the existing village rates, and these village rates may in no case be departed from, except that a half rate may be imposed on bad land. Rules to guide patwárís and all revenue officials in carrying out the alluvion and diluvion enquiries have been printed‡ in both English and Vernacular. One important point in connection with these enquiries is that the Tahsíldár or Náib-Tahsíldár should personally inspect all fields assessed at less than the full rate *at the time when the crop is on the ground.*

Distribution of the demand.

The method in which the *bách* or distribution of the demand among the proprietors is made is described in paragraph 148 of the Settlement Report. In Tahsíls Hoshiárpur, Dasúya and Garhshankar, the old revenue demand was first distributed over the areas brought out by the new measurement, and when the new assessment was announced, the proportional increase (or decrease) was adjusted. The internal distribution of revenue was carried out in Una and the hill villages after the announcement of the new assessment.

COLLECTION OF LAND REVENUE UNDER THE REVISED SETTLEMENT.

Instalments of land revenue.

The instalments of land revenue are paid as follows :—

Rabi harvest, June 15th and July 15th.

Kharíf harvest, December 1st and February 1st.

The question of the proportions in which the revenue is to be paid in the *rabi* and *kharíf* harvests respectively has been left entirely to the people.

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* There are 53 villages on the Sohán which have not fixed boundaries. Disputes are infrequent.

† As to occupancy tenants—*vide supra* pages 121—125.

‡ See 'Instructions for preparing Alluvion and Diluvion papers in the Hoshiárpur District'—*Civil and Military Gazette* Press, Lahore, 1904.

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Instalments of land revenue.

The following table shows the number of villages paying by each method :—

½ Kharíf, ½ Rabi.	⅝ Kharíf, ⅜ Rabi.	⅜ Kharíf, ⅝ Rabi.	¼ Kharíf, ¾ Rabi.
2,067	102	10	1

The system of payment of revenue without pre-audit by the Wásil Báqi Navís was introduced in 1900. Extracts are taken from the *kistbandís* by the *patwáris* when they visit the Tahsíl, and the *arz irsáls* given by them from these extracts.

ASSIGNMENTS OF LAND REVENUES.

Assignments of land revenue.

The grants at the Revised Settlement were 2,084 in number, of a total value of Rs. 1,00,495, and nearly as many more petty assignments were resumed during the settlement.

The following statement gives a detail of all grants existing at the time of the Revised Settlement :—

TAHSIL.	IN PERPETUITY.		CONQUEST TENURE JAGIRS.		ON CONDITION OF MAINTENANCE OF INSTITUTIONS.		FOR LIFE OR LIVES.		FOR TERM OF SETTLEMENT.		FOR ROADSIDE GARDENS AND GROVES		ZAMINDARI INAMS.		Total value of grants.
	No.	Value.	No.	Value.	No.	Value.	No.	Value.	No.	Value.	No.	Value.	No.	Value.	
		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.	Rs.
Hoshiárpur	3	158	40	20,053	106	3,692	156	2,764	127	467	6	78	30	1,926	29,138
Una ...	34	20,491	4	2,896	148	5,834	111	4,539	34	98	9	53	25	1,233	35,144
Garhshankar	2	250	44	9,346	105	3,815	207	2,898	152	666	3	19	32	1,442	18,436
Dasúya ...	1	36	11	5,336	235	3,711	140	3,524	262	1,217	9	68	48	3,885	17,777
Total ...	40	20,935	99	37,631	594	17,052	614	13,725	575	2,448	27	218	135	8,486	1,00,495

The largest *jágírdár* is Mián Rugnáth Singh, Jaswál. The conquest tenure *jágírs* are held by descendants of the old Sikh adventurers who settled in the Jullundur Doáb about the year A.D. 1759 (Sambat 1816). The orders originally passed on these *jágírs* only gave the holders their grants for life, but their cases were reconsidered in 1856 and 1857, and in most

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Land Revenue.

Assignments of land revenue.

instances the lineal male heirs of the original grantees (understanding by the term "original grantees" those who were in possession at annexation in A.D. 1846) have been allowed to succeed at half rates from generation to generation. The majority of these grants have been much sub-divided. The principal of the conquest tenure *jágírdárs* is Sardár Rajindar Singh (Chapter I, C, page 64) who, unfortunately for him, was a minor when his case was reconsidered, and obtained only a fourth of his father's grant. The amount of money alienated for the support of institutions, all of which have a more or less religious character, is Rs. 19,604, or 1·3 per cent. of the revenue of the District. Some of these grants are in perpetuity on condition of the proper maintenance of the institutions, some for the term of settlement on the same conditions. The institutions consist of Hindu, Muhammadan or Sikh temples, and guest-houses or other places for the convenience of travellers attached to shrines, and kept up for both religious and charitable reasons. In addition to these, petty village grants are found in most villages made by the proprietors to persons who render service, in return for which the proprietors pay the revenue of the land. These grants seldom amount to more than a quarter of an acre, often less. They are granted to *parohits*, *imáms* of *masjids*, custodians of shrines or guest-houses; also to the village carpenter, blacksmith, Kumhár, and barber. Service is the essence of the grant, and the right of the proprietors has always been recognised to oust the grantee and appoint some one else if the service is not rendered. At the first Regular Settlement numbers of these grants were treated as revenue assignments from Government and entered in the records as such. In the last settlement most of them were resumed, and it has been left to the discretion of the village proprietors to continue them or not as they like.

Status of *muáfidárs* and *ex-muáfidárs*.

One of the questions which came under consideration connected with the new record-of-rights was the status of *muáfidárs* (revenue assignees) or *ex-muáfidárs* on the land held by them. Unless a *muáfidár* happened to be a member of the proprietary body at the first Regular Settlement, the usual entries in the old record were to show the land as part of the village common property (*shámilát deh*) and to write the *muáfidár's* name in the column for tenant simply as *muáfidár*. In many cases the *muáfis* (revenue assignments) of last settlement have been resumed, and where the settlement of the plot has not been made with the *ex-muáfidár*, or his heirs, the name of the *muáfidár* has disappeared from the record; but where the settlement has been made with the *ex-muáfidár*, or his heirs, their names have often been still shown in the tenants' column with the word *mukarraridár* after them. These cases were treated as follows:—Where the *muáfi*, or revenue assignment, is still in force, the old settlement entry has been continued, and a remark made in the last column of the *khewat* to the effect that no enquiry has been made during this settlement into such rights. In the other case, the names of the *ex-muáfidár*, or his heirs, have been entered in the

proprietor's column, under the proprietor's name, with the word *málguzár* added, and a similar remark to that in the first case has been put in the column of remarks. A notice of this has also been made in the administration paper of such villages. CHAP. III, C. Land Revenue.

Talúkdári dues. The commutation into cash of *talúkdári* dues has been noticed in Chapter II, Section C.

Talúkdári dues in Una Tahsíl. In the Babhaur, Soron, Nagaur, Basáli and Jhándián *tappás* in the Una Tahsíl there are several families of high caste Rájputs of the Laddu clan which levy dues, called *haqq talúkdári*, from a number of villages. In the Jhándián *tappa*, and a few villages in the other *tappás*, these dues were fixed at first Regular Settlement at low rates in cash, varying from 3⅛ to 6¼ per cent. on the Government revenue; but in the majority of villages they continued to be levied in kind, *viz.*, at two *sérs* per maund of gross produce in 103 villages, and at 1½ *sérs* per maund in eight villages. Increasing complaints were made of the oppressiveness of these kind dues, and frequent requests were made for their conversion into cash. The matter was reported, and after a good deal of correspondence, and much hesitation on the part of the *talúkdárs*, the question was settled in the following mannor:—The due of 2 *sérs* per maund was considered to be equivalent in cash to 22 per cent. on the Government revenue; of this 15 per cent. will be paid by the proprietors in place of grain to the *talúkdárs*, and the Government by remitting 7 per cent. from the revenue will pay the remainder. Where the due was 1½ *sérs* per maund, the proprietors will pay 11¼ per cent. and the Government 5¼ per cent., or a total of 16½ per cent.

CHAP. III, D.

Section D.—Miscellaneous Revenue.

Miscellaneous Revenue.

The following note on Excise Administration has been written by Lála Dína Náth, Extra Assistant Commissioner :—

Country liquor.

"There used to be four central distilleries, one at the head-quarters of each Tahsíl in District, but they were closed at Hoshiárpur on 1st April 1897, at Dasúya and Una on 1st April 1889, and at Garhshankar in July 1863. Country liquor is for the greater part obtained from the licensed distilleries at Sujánpur in the Gurdáspur District and at Amritsar in the Amritsar District. A small quantity is also obtained from wholesale dealers of Jullundur and Lahore.

"There are in all forty shops for the retail vend of Indian spirits situated as shown in the supplement to Table 41 of Part B. There are in addition three shops for wholesale dealing, two in the town of Hoshiárpur and one at Dasúya.

Liquor other than country spirit.

"There is only one shop for the retail vend of foreign spirits and fermented liquors, and this is situated in the town of Hoshiárpur.

Opium.

"Poppy cultivation is permitted only in the Hoshiárpur Tahsíl. Opium is not manufactured at all, and the produce is sold in the form of poppy-heads only. The production of poppy is given in Table 41.

"Opium consumed in the District is obtained from Kulu and Plách Tahsíls of the Kángra District, and a small quantity from the Simla District. About 4 or 5 chests of Málwa opium, weighing 140 lbs. each, are also imported direct from Ajmér-Merwára.

"A regular illicit traffic is suspected to be carried on between the Biláspur and Nálágarh States and the Una Tahsíl, which adjoins them. It is said that the smuggled opium is brought into the Una Tahsíl across the border *viâ* Kíratpur, Anandpur and Santokgarh, on mules or ponies packed in boxes or bundles with other goods. Smugglers on reaching their destination conceal the opium in a quiet spot whence they remove it in small quantities for sale to licensed vendors and others.

"It is estimated that about one maund of smuggled opium thus passes annually into the Una Tahsíl without the payment of the regular duty.

Drugs.

"Hemp grows wild in the District in abundance. It is for the greater part used as fuel or manure and the rest is collected by licensed dealers of drugs. In 1900-01, 2,537 maunds of *bhang* were exported to other Districts, and in 1901-02 the export fell to 422 maunds, but in 1902-03 it rose to 1,368. *Bhang* for drinking purposes is also collected where it grows wild. On an average about 60 maunds are annually consumed in the District. It is pounded, and after the admixture of water, milk and sugar consumed as a beverage. A small quantity is also consumed in the form of *májún* or condensed sweet. The process of manufacturing this is to mix *bhang* water with condensed milk, sugar and flour and make small cakes therefrom.

Charas.

		Imports.	*Exports.*
		Mds.	Mds.
1897-98	...	3,792	3,668
1898-99	...	4,352	4,718
1899-1900	...	3,947	4,028
1900-01	...	2,703	3,687
1901-02	...	4,267	3,861
1902-03	...	5,547	4,348

"*Charas* is imported from Yárkand *viâ* Leh, and more than half the *charas* sold throughout India passes through the Hoshiárpur warehouse. The imports and exports during the past five years are shown in the margin.

Illicit distillation.

"Illicit distillation of liquor is very prevalent in the District. This is owing to the abundance of the sugarcane crops which in the Sirwál and Dún circles grow even without irrigation, so that there is in almost every household some store of the *shíra, gur* or *ráb* which is the principal requisite for distilling country liquor. Moreover, the population is mainly composed of Hindus, or Muhammadans of Hindu descent, who do no not condemn the use of liquor, and a Jat wedding party prides itself on having some tipsy men amongst its members. A *barát* or bridegroom's party, when feasting in the house of the bride's parents, has been known to feign drunkenness and smash a few vessels in order to show that they could afford to buy liquor, and the bride's parents look upon such an incident as quite the usual thing. It is also said that in former days when liquor was not taxed even Jat women used to take a dram first thing in the morning before grinding the corn. In one case of illicit distillation in a village in Garhshankar Tahsíl an elderly woman remarked that it was a pity that the young brides for whose sake the still had been worked had escaped detection, while the men had had to suffer in their stead. This remark shows the attitude of the people in the matter of drinking. Among the illicit distillers convicted in 1902-03 were Jats, Rájputs, Chángs, Mahtons and even Brahmans. A Muhammadan Rájput will not drink in public, but will not object if a member of his community transgresses this rule. Liquor is indeed regarded as the national drink, but its use is gradually decreasing as a result of our excise laws and the stringent measures taken to suppress illicit distillation. There is no doubt, however, that the quantity of illicit liquor consumed in the District is equal to or even in excess of that which pays excise.

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Miscellaneous Revenue.

"It may be assumed that if every adult Hindu Ját and Sikh male only consumes one bottle of proof liquor per annum, at least 11,000 gallons would be required to meet the demand, yet the annual sales only amount to 3,400 to 3,100 gallons. It is believed that illicit liquor is freely sold at annas six a bottle, and popular sympathy is entirely on the side of those engaged in the traffic. Even where factions exist in a village it is a point of honour with both not to inform against the other in this matter. Illicit stills are generally set up in waste land and worked at night after pickets have been posted to warn the operator of a stranger's apprach. The liquor is kept buried and brought into the village in quantities of less than a *sér*, so as to take full advantage of Sections 30 and 51 of the Excise Act, under which possession of less than a *sér* of illicit liquor is no offence.

Illicit distillation.

"Another difficulty in detecting illicit distillation in riverain villages on the Sutlej in Una Tahsíl is their inaccessibility in the summer months, when the river is in flood for 3-4 months and the only means of approaching them is by boat or swimming on skins. One or two persons crossing the river in this way can do little towards capturing a crow of offenders, and the approach of a large partly cannot be concealed. Stills are set up on the bank of the river, the receiver being placed in running water supported on stones. In this way good liquor is distilled, and the river provides a ready means of concealing all the apparatus and material should a raid be expected. A stock of liquor for the winter months is kept buried in unoccupied sites. Consumers and distillers thus enjoy complete immunity.

	Number of cases	
	Prosecuted.	Convicted.
1898-99 ...	5	4
1899-1900 ..	11	8
1900-01 ...	6	4
1901-02 ...	14	8
1902-03 ...	9	5
First 8 months of 1903 ...	16	12

"The number of cases of illicit distillation or illicit possession of liquor detected in 1898—1903 are shown in the margin.

"It has been noticed that a conviction in a case of illicit distillation is immediately followed by a marked rise of sales at the nearest licensed shop, but the sales drop to the normal rate after a few months.

Smuggling of liquor.

"Smuggling of liquor from the hill States adjoining the Una Tahsíl is also rife. Liquor is brought from Naina Devi in the Biláspur State to Anandpur. There is a temple at Naina Devi, to which pilgrims from British territory resort in large numbers, only 5 or 6 miles from the boundary of the District, and there is a liquor shop just at the foot of the temple. Residents of Anandpur very often take up the contract for this shop from the State authorities, and they depend for their custom mostly on pilgrims and smugglers. Liquor is sold retail at this shop for 8 to 10 annas a bottle against one rupee and 4 annas per bottle in British territory."

Income Tax.

For an agricultural District lying entirely off the line of rail, and possessing no large towns, Hoshiárpur has a large number of assessees to Income Tax. In 1900-01 the assessees were 1,834, or 1·9 per *mille* of the total population. This is slightly in excess of the provincial average. The position of Hoshiárpur City as the focus of the charas trade, besides inducing charas merchants to settle down in it, gives an impetus to trade in general. The occurrence of famine in other parts of the country, however, is a far more important factor in the prosperity of the District, and the growth of its Income Tax. With a fairly secure rainfall Hoshiárpur benefits by the distress of other regions and supplies them with grain in famine years at famine prices. The rise in the amount paid as Income Tax in the famine years 1899—1901 illustrates this fact (see Tables 42 and 43).

The number of petty assessees is slightly more than double the other classes, though the amount paid by them is only 35 per cent. of the total. The exemption of all incomes under Rs. 1,000 from the tax will decrease the receipts to that extent.

Chap. III, E.

Local and Municipal.

District Board.

Section E.—Local and Municipal.

Hoshiárpur has a District Board constituted under Act XX of 1883. There are 36 members, 24 of whom are elected by the Local Boards, while 12 are nominated. Of these 12, four are *ex-officio* members. In 1904 the only European on the Board was the Deputy Commissioner and President.

There is a Local Board in each Tahsíl. The Local Boards in Hoshiárpur and Dasúya are each composed of 27 members, of whom 8 and 7 are nominated, respectively. The Una Board has 26, and the Garhshankar 25 members, of whom 6 are nominated in each case. The Tahsíldár is in every case *ex-officio* President of the Local Board in his Tahsíl. The income of the District Board amounted in 1903-04 to Rs. 1,67,000, the chief source being the Local Rate (Rs. 10-6-8 per cent. on the Land Revenue) of which $\frac{4}{5}$ths are credited to the District Fund. Other important items of receipt were :—Educational receipts, Rs. 12,000 ; tolls on ferry, Rs. 13,000 ; sale of roadside trees, Rs. 9,000 ; fines on stray cattle, Rs. 4,000. The incidence of taxation per head of population was annas 2-8. The expenditure during 1903-04 amounted to Rs. 1,49,000 as detailed in the margin.

		Rs.
Office establishment	...	5,000
Education	...	43,000
Medical	...	25,000
Public Works Charges	...	35,000
Provincial contributions	...	27,000
Miscellaneous	...	14,000

Hoshiárpur has always worked through sub-committees, whether in the District Board or the head-quarters municipality. In 1895-96 the Lieutenant-Governor commented favourably on the working of the sub-committees of the District Board, and brought the system to the notice of the other District Boards throughout the Province. At that time Hoshiárpur had standing sub-committees for Finance and Education, and one for Sanitation in each Tahsíl. The Deputy Commissioner reported that all were doing good work, especially the Sanitation sub-committees, which were said to have caused real improvement in such matters as cleaning and repairing village wells and in cleansing village sites. Reports were sent up to the Deputy Commissioner every month by the Sanitary sub-committees, and the system still obtains. Hoshiárpur may be said to have been the pioneer of local sanitation among the Punjab Districts, and is constantly mentioned as a model of good working in the Annual Reviews of Government. Since 1897 the resources and energies of the Board have been severely taxed by plague, and Government has had to come to the rescue more than once to prevent an actual deficit in the accounts. By the end of the financial year 1899-1900, however, the Board had regained its fiscal equilibrium, and a balance of Rs. 8,000 in that year grew to Rs. 26,000 in the next. The great epidemic of 1901-02, however, once more brought down the Board's financial condition, and the year ended with a deficit of Rs. 30,000.

CHAP. III, E.

Local and Municipal.

Municipalities.

Hoshiárpur town is a municipality, and an account of its administration will be found in the article on the town in Chapter IV, which also gives accounts of the 8 minor municipalities of Urmar-Tánda, Dasúya, Miáni, Hariána, Anandpur, Una, Garhdíwála and Mukerián and of the Notified Area of Khánpur. Garhshankar was made a municipality in 1882-83, but it was abolished in 1891. In each of the minor municipalities the Committee consists of 6 members, 4 elected and 2 nominated; except in the case of Urmar-Tánda which has 9 members, 6 elected and 3 nominated.

The "Model bye-laws" are in force in all these municipalities* and uniform rules of business were applied to all of them by the *Punjab Gazette* of the 16th March 1887, Part III, page 284.

The incidence of taxation in 1903-04 in each municipal town is shown in the margin.

	Rs.	A.	P.
Hoshiárpur	1	14	6
Mukerián	0	12	2
Una	0	11	11
Garhdiwála	0	11	2
Urmar-Tánda	0	8	8
Anandpur	0	8	4
Dasúya	0	7	11
Hariána	0	7	9
Miáni	0	4	6

* By Punjab Govt. Notn. No. 21, dated 16th Jany. 1892.

Section F.—Public Works.

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Public Works.

The District lies in the Jullundur Division of the Public Works Department, and at present forms, with Jullundur, a sub-division under an Assistant Engineer stationed at Jullundur.

No District Board works have been made over to the Public Works Department for maintenance, but, on the other hand, the District Board maintains most of the Provincial buildings in the District including the station roads. The metalled Jullundur-Hoshiárpur road is under the Public Works Department, as is the unmetalled Hoshiárpur-Dharmsála road. The terms of the contract between the Board and Government will be found in Punjab Government Notification No. 691 S of 15th July 1885. The ferries on the Beas and Sutlej, specified at page 153 above, are leased to the District Board for Rs. 12,550 a year, together with certain cattle-pounds, staging bungalows and Nazúl properties. The contract expires in 1906-07. The Board has constructed no important works, and none are in contemplation. The Board has, however, constructed the Kálábágh drain in Tahsíl Dasúya to drain the *chhamb* ; and the work was completed in 1904-05.

The Dhusi *band*.

The Dhusi *band* is the only important work in the District It is designed to protect (*i*) the low-lying villages in the Bet and Chhamb tracts of Dasúya Tahsíl and Kapúrthala State, (*ii*) the railway line by preventing the Beas from cutting through the railway embankment south of the Beas Bridge, as the river showed a tendency to change its course and take the line of the Beín which runs at a lower level than the Beas The first *band* was constructed in 1879. This having proved ineffective, the Dhusi *band* was made in the cold weather of 1888-89. The works consisted of (*i*) weeding barriers across the left branch of the Beas near the villages of Moksera and Chakwál, (*ii*) two main spurs on the left bank of the main channel and (*iii*) a *band* across a minor channel of the river opposite Bhíkowál The initial outlay of Rs. 12,567 was paid in three equal shares, the North-Western Railway, the Kapúrthala State, and Provincial Revenues. Expenditure on the works is still met in the same proportions. The weed barriers were a failure, but the other works proved remarkably successful. In 1891 repairs and additions cost Rs. 7,972, and in 1894 further additions were in contemplation when the great flood of July in that year breached the *band* in two places, necessitating its repair at a cost of Rs. 12,019 in the following cold weather. Since 1886 the old *band* has been maintained by the District Board, on a maintenance grant of Rs. 260 a year. The new *band* is in charge of the Public Works Department.

Tanda Bridge.

The old imperial bridge known as the Pádsháhi Pul Pukhta was restored by Major Abbott, Deputy Commissioner, in 1852-53, but in 1894 it was damaged by floods and replaced by a pit bridge in 1895 at a cost of Rs. 2,528.

CHAP. III, F.

Public Works.

District Board Public Works.

The Public Works establishment of the District Board consists of two Overseers on Rs. 60—75 each, a draftsman and four *mistris* This establishment also carries out public works for the minor municipalities, each of which pays a fixed annual contribution to the District Board for this service.

Section G.—Army.

CHAP. III, G.
Army.

Army.

Hoshiárpur was selected as the site for a cantonment on the annexation of the Jullundur Doáb in 1846, and the ruins of the church and bungalows may still be seen about three miles from Hoshiárpur Town. The cantonment was abolished after the second Sikh War. No regiment is particularly connected with the District. There is no prejudice against enlisting, and men from the following tribes take service freely :—Sikhs—Jats ; Mahtons and Mazhabís ; Hindús—Jats, Dográs and Rájputs ; recruitment among Muhammadan Rájput is far scantier than among Hindus and Sikhs.

The remittances from men in the Indian Army and military pensions are considerable in amount, *e.g.*, the Dadwál Rájput village of Janauri receives some Rs. 30,000 to Rs. 40,000 a year from these sources.

Section H.--Police and Jails.

Hoshiárpur District lies in the Lahore Police Circle. There are 15 first class police stations in the District, each containing a Deputy Inspector with 2 Sergeants and 13 constables.

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Police and Jails.

Police.

Table 46 and 47 of Part B.

There are two outposts at Bharwáín and Gagret, each containing a Sergeant and 4 constables, and two road posts at Nangal and Nasrála, containing 2 constables each.

In addition to the above there are two Municipal posts each with a Sergeant and 8 constables in the Bahádurpur and Khánpur suburbs of the town of Hoshiárpur. There are also Municipal posts in the Tánda, Urmar and Ayapur suburbs of Tánda.

There is also a Municipal post in each of the towns of Hariána, Anandpur, Garhdíwála and Una.

The police station jurisdictions of Tánda, Dasúya, Mukerián and Hájípur are difficult to manage in consequence of the proximity of Kapúrthala territory.

No trackers are enlisted in the District There are three constables mounted on camels.

Cattle-pounds.

There are pounds at each *thána*, and also at the road post at Nangal. Excepting the one at Hoshiárpur Sadr *thána*, all are in charge of the Police. The income is credited to the District Board, except in the case of the city pound, where the income goes to the Municipality.

Criminal Tribes.

Table 47 of Part B.

The Sánsís and Harnís are proclaimed under the Criminal Tribes Act, and the number of each on the register is shown in Table 47 of Part B. The Sánsís are the gypsies of the Punjab; they have no fixed occupation, but wander from place to place, subsisting on what they can obtain by theft, begging, or hunting, and a customary due called *birt* taken from the Jats, towards whom they hold the same position as the Mirásís and Dúms among other tribes. Each Jat family has its Sánsi; and among the Jats of the Málwa and Mánjha the Sánsi is supposed to be a better authority on genealogy than the Mirási; for this he receives a fee at births and marriages. If the fee is not paid, he retaliates effectually by damaging crops or burning ricks. They are an active and hardy tribe and keen hunters, and have practically no religion. The Harnís profess the Muhammadan faith and claim descent from Jats and Rájputs, but are very loose in their religious observances. In this District they own land in a few villages in the Tánda police jurisdiction of the Dasúya Tahsíl, but are very poor cultivators, and subsist chiefly on theft. There are two clans, Gonimar and Jangli, the latter being the bolder and more given to daring robberies and dacoities. The Criminal Tribes Act has had a most beneficial effect in reducing the crime committed by these two tribes, but there is no reason to suppose that they are as yet inclined to settle down to a more honest livelihood. Wandering

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Police and Jails.

gangs of other criminal tribes such as Bangálís and Pehnuás occasionally pass through the District, but none of them are settled in it.

Jails.
Table 49 of Part B.

The District Jail is of the fourth class, only short-term prisoners (sentenced to 3 months' imprisonment and under) being confined in it, and those sentenced to longer terms being transferred to Jullundur. It contains accommodation for 109 prisoners of all classes. The prisoners are employed on oil-pressing, rope-twisting, making mats and money-bags, gardening and menial duties. A list of lock-ups will be found in Table 49, Supplement to Part B.

Section I.—Education.

The standard of literacy in the District is above the average of the Province for men and slightly under it for women. Persian is the chief character used, but it is closely followed by Gurmukhi.

Education is most advanced in the Hoshiárpur Tahsíl, and least so in that of Una. The agricultural and lower classes avail themselves freely of the facilities offered for primary education, but only the well-to-do classes, Government servants and bankers (*Sahúkârs*), send their sons to the secondary schools. Advanced education is said to be flourishing among the Bráhmins. The District is ahead of Kángra and Gurdáspur, but behind or only just equal to Jullundur and Ludhiána from an educational standpoint.

The District lies within the Jullundur Circle under the Inspector of Schools at Jullundur. The most important schools in it are:—

High Schools.—The Government High School and two unaided Anglo-Vernacular High Schools at Hoshiárpur (the Sanátan Dharm Sabha School and the Anglo-Sanskrit School organized by the Arya Samáj), and one unaided Anglo-Vernacular High School (with an aided Middle Department) at Bajwára.

Middle Schools.—Of these there are 8 in all: 2 Anglo-Vernacular, *viz.*, the Tánda Municipal Board School and the unaided Islámia School at Hoshiárpur; and 6 Vernacular (Municipal or District Board) Schools at Hariána, Dasúya, Mukerián, Una, Garhshankar and Máhilpur.

Hoshiárpur Government High School.

The Hoshiárpur High School was established by the District authorities on the 27th June 1848. It originally consisted of two sections, in which only Persian and Hindi were taught, no attention being paid to branches of general knowledge. The school was placed under the Educational Department in 1856, when the Government course was adopted. In July 1859 the residents of the town collected subscriptions for the purpose of starting an English school; but on further consideration they decided that it should not be separate from the Government School. Accordingly an English class was formed in August 1859, and an English teacher appointed. The institution was afterwards enlarged in 1859 and brought on the regular *Zilla* School establishment. In 1866 it was raised to a High School, though it was not returned as such till some three years later. The High School classes were, however, broken up at the end of 1869. In April 1870, at the wish of the people of the place, the Middle School was reorganised, and the study of Arabic and Sanskrit introduced. In January 1871 the High School was again started with boys from the Ráhon and Hoshiárpur Schools who had passed the Middle Standard. Since then the school has progressed in every way, preparing and sending up boys for the Entrance Examination in both the Calcutta and the Punjab Universities and taking a prominent place in all public

CHAP. III, I.
Education.
Hoshiárpur Government High School.

examinations. The staff in 1902 consisted of 27 teachers, 10 paid from Provincial Revenues and 17 from fees and Local Funds. The school house is situated close to the town, near the dispensary, on the road leading to the Civil Station, and affords sufficient accommodation for present requirements. The Boarding-house attached to the school accommodates 40 boarders, and as many more are lodged in a rented building in the compound. Clerical and Commercial classes were started in May 1900, but the senior class only contained 8 and the junior 4 boys at the end of December 1901. These classes were abolished in June 1904 for poor attendance and the teacher's services dispensed with. The Shorthand class, started in May 1897, consisted in 1901 of 19 boys. A Drawing class was started in May 1896, but ceased to exist for want of a duly certificated teacher.

The Anglo-Vernacular Middle Department of the High School at Bajwára received a grant of Rs. 486 from District Funds in 1900-01.

Indigenous education.

Besides the public schools there are 35 aided schools, which in 1900-01 were paid grants-in-aid amounting to Rs. 2,430. There are now (1904) 39 such schools.

Private schools.

There are now (1904) 78 private schools, with 1,857 scholars. Of these 65 schools with 1,558 pupils were for boys and 13 schools with 299 pupils were for girls. The number of advanced schools is 3. One of these teaches Arabic to 7 scholars and 2 teach Sanskrit to 53 scholars; 30 schools teach mainly some one Vernacular to 1,081 scholars and 39, with an attendance of 466, are schools which merely teach by rote

Industrial education.

The Hoshiárpur Industrial School was founded in 1877 with the object of developing the industry of carpet and *darri*-making. It was maintained by the Municipal Committee, and was under the control of Khán Ahmad Shah, Extra Assistant Commissioner. The school-house was within the city, and the school was superintended by Mr. K. C. Chatterjee, a Missionary, a practical carpet-weaver being employed as instructor. The number of pupils did not vary much, being almost always 37. It was, however, found by experience that those boys and young men who learned carpet and *darri*-making could not start independent work for want of capital, both these industries requiring large initial expenditure. Also the instructor was an *ex*-convict and a notorious bad character, and had to be dismissed and a suitable man could not be found to take his place. The whole concern was therefore closed in 1886 by the Committee. Lála Naráin Dás, Pleader, purchased the institution with the intention of keeping it up, but after a trial of a few years abandoned it. There is at present no industrial school in the District.

Female education.

There are seven District Board Girls' Schools in the District. Of these three, Tánda, Garhdíwála and Janauri, teach Nágri; and three, Una, Sarála and Anandpur, Gurmukhi; only one, that at

CHAP. III, I. Education. Female education.

Hariána, teaching Urdu. The Ludhiána Mission supports a girls' orphanage and Boarding-school as well as a day school for Hindu girls at Hoshiárpur. A similar school for Muhammadan girls was closed in 1903 for want of 'a qualified teacher, but will be re-opened as soon as one is found. Urdu is taught in the Muhammadan and Nágri in the Hindu girls' school.' At Hoshiárpur the people also maintain a Kanía Pathshála which is aided by a grant from municipal funds. Another girls' school, started in May 1903 by the Arya Samáj, has not hitherto received any grant-in-aid. At Hariána, there is a Putri Páthshála, maintained by the people, in which, besides the ordinary teaching, singing and physical training are taught and the women of the town meet daily for the discussion of religious and social subjects. At Madanpur in Tahsíl Una a Brahmin started a girls' school in 1903 which received a grant-in-aid in 1904. The lack of qualified teachers is the most serious obstacle to the starting of new female schools.

The Reverend K. C. Chatterjee, Missionary in charge, contributes the following note on the educational work of the Hoshiárpur Mission :—

"2. *A Girls' Orphanage and Boarding School.*—This was opened in 1888, and is intended to afford home and Christian training to orphan girls of all castes and creeds, and to the children of poorer classes of native Christians, suited to their state and condition of life. The standard of literary education is up to the fifth class of the Upper Primary Urdu course prescribed by Government. Religious instruction is given out of the Bible, and industries suited to girls, such as sewing, knitting, spinning, cooking and domestic work are carefully taught. There were 75 girls on the roll at the close of the last year. It is under the care and supervision of Mrs. Chatterjee. It is a charitable institution and is supported by contributions from America and local subscriptions.

"3. *Day schools for non-Christian girls.*—There are two of these—one for Hindu and another for Muhammadan girls, who are taught up to the Lower Primary standard of the Government course. Religious instruction is given in both. The number of girls on the rolls at the close of year was 24 in the Hindu school and 33 in the Muhammadan. The schools were opened in 1869, and have been continued under circumstances of trial and encouragement for the last 34 years. They were the first girls' schools in Hoshiárpur, and have done a considerable amount of good. They are cared for and supervised by Miss Chatterjee."

"4. In four of the mission out-stations, *viz.*, Urmar, Budhipind, Mukerián and Khánwára, small Lower Primary Schools are maintained for the Christian children. At the close of 1904 these schools contained 100 pupils."

District Board Schools.

The following is a list of the schools in the District maintained by the District Board, showing the buildings in which each is located :—

List of schools in the Hoshiarpur Distrtct maintained by the District Board.

No.	Name of schools.	Kind of school.	Whether maintained in District Board buildings or in hired houses.	REMARKS.
1	Tánda	Anglo-Vernacular Middle	District Board building.	
2	Hariána	Vernacular Middle ...	Ditto.	
3	Dasúya	Ditto ...	Ditto.	
4	Mukerián	Ditto ...	Ditto.	

CHAP. III, I.

Education.

District Board Schools.

List of schools in the Hoshiárpur District maintained by the District Board—continued.

No.	Name of school.	Kind of school.	Whether maintained in District Board buildings or in hired houses.	REMARKS.
5	Máhilpur	Vernacular Middle ...	District Board building.	
6	Garhshankar ...	Ditto ...	Ditto	
7	Una	Ditto ..	Ditto.	
8	Bajwára	Anglo-Vernacular Primary for Boys.	Ditto.	
9	Ajrám	Vernacular Primary for Boys.	Ditto.	
10	Ambála	Ditto ...	Ditto.	
11	Argowál	Ditto ...	Ditto.	
12	Bághpur	Ditto ...	Ditto.	
13	Basi Ghulám Hassain	Ditto ...	Ditto.	
14	Basi Kalán ...	Ditto ...	Ditto.	
15	Bhánowál	Ditto ...	Ditto.	
16	Bulhowál	Ditto ...	Ditto.	
17	Chak Núr Ali ...	Ditto ...	Ditto.	
18	Chotála	Ditto ...	Ditto.	
19	Garhdíwála ...	Ditto ...	Ditto.	
20	Garoa	Ditto ...	Ditto.	
21	Jahán Khelán ...	Ditto ...	Lent free of rent.	
22	Janauri	Ditto ...	District Board building.	
23	Khanaura	Ditto ...	Ditto.	
24	Khánpur	Ditto ...	Ditto.	
25	Kotla	Ditto ...	Ditto.	
26	Mahngarwál ...	Ditto ...	Ditto.	
27	Nanda Chaur ...	Ditto ...	Ditto.	
28	Naru Nangal ...	Ditto ...	Ditto.	
29	Patti	Ditto ...	Ditto.	
30	Púr Hirán	Ditto ...	Ditto.	
31	Pandori Bibi ...	Ditto ...	Ditto.	
32	Pandori Báwa Dás ...	Ditto ...	Ditto.	
33	Rájpur	Ditto ...	Ditto.	
34	Shám Churási ...	Ditto ...	Ditto.	

List of schools in the Hoshiárpur District maintained by the District Board—continued.

CHAP. III, Education. District Board Schools.

No.	Name of school.	Kind of school.	Whether maintained in District Board buildings or in hired houses.	REMARKS.
35	A'lampur	Vernacular Primary for Boys.	Lent free of rent.	
36	Badla	Ditto ...	District Board building.	
37	Barchha	Ditto ...	Ditto.	
38	Baich	Ditto ...	Ditto.	
39	Bhangála	Ditto ...	Ditto.	
40	Budhabar	Ditto ...	Ditto.	
41	Budhipind ...	Ditto ...	Ditto.	
42	Datarpur	Ditto ...	Ditto.	
43	Dhanoa	Ditto ...	Ditto.	
44	Dharmpur	Ditto ...	Ditto.	
45	Ghorewaha ...	Ditto ...	Ditto.	
46	Hájípur	Ditto ...	Ditto.	
47	Khudda	Ditto ...	Ditto.	
48	Miáni	Ditto ...	Ditto.	
49	Mírpur	Ditto ...	Ditto.	
50	Munak	Ditto ...	Ditto.	
51	Salímpur	Ditto ...	Ditto.	
52	Talwára	Ditto ...	Ditto.	
53	Urmar	Ditto ...	Ditto.	
54	Báláchaur	Ditto ...	Ditto.	
55	Barián Kalán ...	Ditto ...	Ditto.	
56	Binewál	Ditto ...	Ditto.	
57	Bhaddi	Ditto ...	Ditto.	
58	Bharowál	Ditto ...	Ditto.	
59	Bachhauri	Ditto ...	Ditto.	
60	Bilron	Ditto ...	Ditto.	
61	Chaukoa	Ditto ...	Ditto.	
62	Garlon	Ditto ...	Ditto.	
63	Jaijon	Ditto ...	Ditto.	
64	Kathgarh	Ditto ...	Ditto.	
65	Kot Fatuhi ...	Ditto ...	Ditto.	

CHAP. III, I.

Education.

District Board Schools.

List of schools in the Hoshiárpur District maintained by the District Board.—continued.

No.	Name of school.	Kind of school.	Whether maintained in District Board buildings or in hired houses.	REMARKS.
66	Lakhsián	Vernacular Primary for Boys.	District Board building.	
67	Nidálon	Ditto ...	Ditto.	
68	Nainowán	Ditto ...	Ditto.	
69	Nangal Kalán ...	Ditto ...	Ditto.	
70	Posi	Ditto ..	Ditto.	
71	Sahiba	Ditto ...	Ditto.	
72	Sárhála Kalán ...	Ditto ...	Ditto.	
73	Saroa	Ditto ...	Ditto.	
74	Taunsa	Ditto ...	Ditto.	
75	Amb	Ditto ...	Ditto.	
76	Ambota	Ditto ...	Ditto.	
77	Anandpur	Ditto ...	Ditto.	
78	Bhaddar Káli ...	Ditto ...	Ditto.	
79	Basal	Ditto ...	Ditto.	
80	Band Lahri ...	Ditto ...	Ditto.	
81	Bhullán	Ditto ...	Ditto.	
82	Bharwáin	Ditto ...	Ditto.	
83	Churra	Ditto ...	Ditto.	
84	Daulatpur	Ditto ...	Ditto.	
85	Deoli	Ditto ...	Ditto.	
86	Jakhera	Ditto ...	Ditto.	
87	Khad	Ditto ...	Ditto.	
88	Kothra Jaswálán ...	Ditto ...	Ditto.	
89	Kongret	Ditto ...	Ditto.	
90	Núrpur	Ditto ...	Ditto.	
91	Palakwah	Ditto ...	Ditto.	
92	Santokhgarh ...	Ditto ...	Ditto.	
93	Saloh	Ditto ...	Ditto.	
94	Takhtgarh... ...	Ditto ...	Ditto.	
95	Thathal	Ditto ...	Ditto.	

District Board Schools.

List of schools in the Hoshiárpur District maintained by the District Board—concluded.

No.	Name of school.	Kind of school.	Whether maintained in District Board buildings or in hired houses.	REMARKS.
96	Garhdíwála ...	Vernacular Primary for Girls.	Rented building.	
97	Hariána	Ditto ...	Ditto.	
98	Janauri	Ditto ...	Ditto.	
99	Tánda	Ditto ..	Ditto.	
100	Sarhála Kalán ...	Ditto ...	Ditto.	
101	Anandpur	Ditto ...	Ditto.	
102	Una	Ditto ...	Ditto.	
103	Darápur	Vernacular Zamíndári ...	District Board building.	
104	Dhaddar	Ditto ...	Ditto.	
105	Kandhála Sheikhán ...	Ditto ...	Lent free of rent.	
106	Jandoli	Ditto ...	District Board building.	
107	Basali	Ditto ...	Ditto.	
108	Dharmsál ...	Ditto ..	Ditto.	

Section J.—Medical.

CHAP. III, J.

Medical. Dispensaries, *Table.*

The Medical staff at the head-quarters consists of a Civil Surgeon with an Assistant Surgeon and a Lady Assistant Surgeon. The Civil Hospital is in charge of the former, and the latter holds charge of the Victoria Jubilee Ward directly under the Civil Surgeon. The dispensaries at Dasúya, Tánda, Garhshankar, Una and Anandpur have accommodation for in-door patients, while the following only treat out-door patients:—Hariána, Garhdíwála, Miáni, Mukerián, Hájípur, Amb, Núrpur, Báláchaur and Máhilpur. Of these Garhdíwála, Miáni and Hájipur are at present located in hired buildings.

Hoshiárpur Civil Hospital.

The Hoshiárpur Civil Hospital is situated to the north-west of the town and immediately outside it close to the District School and Boarding-house. The Victoria Jubilee Ward, built in 1887, consists of four sets of rooms to be used as family wards, and a central hall used as a waiting room for the treatment of female out-door patients. About two-thirds of the patients of all classes (male and female) come from various parts of the District. The hospital is popular and surgical cases from distant parts of the District are brought in, especially stone and cataract cases. The number of cases treated is shown in Table 52 of Part B. The institution accommodates 33 males and 12 females conveniently, and can admit more when necessary. The staff under the Assistant Surgeons consists of compounders, dressers, and menials.

	Total number of new patients seen.	*Total number of operations performed.*
In 1898	110,043	7,123
" 1899	125,973	7,323
" 1900	142,336	7,123
" 1901	126,908	6,931
" 1902	138,182	7,948
Quinquennial average ...	128,688	7,289

The increasing popularity and usefulness of the dispensaries may be gauged from the marginal figures.

	Extraction of cataracts.	*Litholapaxy and lithotomy.*
In 1898	96	21
" 1899	133	33
" 1900	153	33
" 1901	121	29
" 1902	82	38
Total ...	585	159

Of the important operations, the number of cases of cataract extraction and crushing of stone in the bladder is shown in the margin.

Hakíms.

There are only two hakíms in Municipal employ: 1 at Hoshiárpur and 1 at Khánpur. They are both popular and work under the Civil Surgeon.

Medical Mission.

The American Presbyterian Mission have recently opened a Zenána Hospital in charge of a fully qualified Lady Doctor



Litho., T. C. Press, Roorkee.—No. 382-'-700.

CHAP. III, J.

Medical.

Medical Mission.

in the town of Hoshiārpur. The Reverend K. C. Chatterjee contributes the following account of it:—

"4. *Medical work for women and children.*—This was opened in 1902, and is carried on by Miss Dora Chatterjee, M.D.; she has a dispensary in the city which is kept open for four hours every day. The daily average attendance of out-door patients in this dispensary is 80. There is a small hospital containing 6 beds attached to it for the accommodation of such patients as require in-door treatment. Like the Orphanage, it is a charitable institution supported by Miss Anna Denny of New York and such subscriptions as may be received in the station. It is a popular institution and has done much good to the women of Hoshiárpur."

There is but little to say about the popular treatment of disease. Broken limbs are tied up with impromptu splints made locally by the village *siána* (wise man), sometimes well, but often very badly. Now-a-days fracture cases are generally brought to dispensaries even from long distances.

CHAPTER IV.—PLACES OF INTEREST.

Amb.

AMB.

At Amb in Tahsíl Una the Rájás of Jaswál had a palace on a hill above the place; the garden is a very old one, and was restored to the present representative of the Jaswáls (see page 62). The Náib-Tahsíldár of Una had his head-quarters here.

Anandpur.

ANANDPUR.

Anandpur Mákhowál, usually called Anandpur, is situated on the left bank of the Sutlej in *talúka* Jandbári, and is the head-quarters of a *thána* (31° 14′ N. and 76° 31′ E.). It is in many respects the most interesting town in the District. Picturesquely situated near the foot of the hills, the celebrated peaks of Naina Devi rise over it at a distance of about 8 miles. The town itself contains many Sikh shrines, and the residence of various members of the Sodhi family, one of the principal branches of which has its head-quarters here. It is also the head-quarters of the Nihang sect, which has separate quarters near the shrine of "Anandpur Sáhib." This sect is said to have been founded by Gurbakhsh Singh six generations ago in A.D. 1665. The town is said to have been founded by Gúru Tegh Bahádur, whose nephew, Dhíp Chand, is the ancestor of the Sodhís of Anandpur. Tegh Bahádur, having left Bakála in the Amritsar District, came to these parts, and purchased land from the Rájá of Biláspur, who then held *talúka* Jandbári. It is said that there was previously a village here called Mákhowál where Tegh Bahádur settled, and that the town which sprang up round the residence of Guru Gobind Singh, son of Tegh Bahádur, was called Anandpur (the abode of bliss). The legendary account of the names given by the Sodhís is as follows. On the site of Anandpur there lived a cruel demon called Mákho, who had occupied the place for 700 years before Tegh Bahádur came. Tegh Bahádur determined to expel the demon, but the latter promised to depart of his own accord, only asking as a favour that his name might be associated with the name of the place where he had lived so long. The Guru replied that Sodhís would call the place Anandpur, but that hillmen and others would call it Mákhowál. At Anandpur Guru Gobind Singh established a retreat, where he resorted during the troublous war that he carried on with his hill neighbours and the Mughal troops. After his contest with the Rájá of Náhan when he slew the young warrior, Hari Chand of Nálágarh, with his own hand, the Guru moved back on the Sutlej and strengthened Anandpur. He formed an alliance with Bhím Chand of Biláspur, whom he assisted in defeating the Imperial troops. Aurangzeb then directed the Governors of Lahore and Sirhind to march against the Guru, and Govind Singh was surrounded at Anandpur.

His followers, in this emergency, deserted him, and at last he found himself at the head of only 40 devoted comrades. He then fled to Chamkaur, where he was again attacked, and losing his two eldest sons and almost all his remaining followers, he had again to take to flight. The town contains many fine residences occupied by different branches of the Sodhi family. The public buildings consist of a police station, dispensary, school, and rest-house for civil officers.

CHAP. IV, A.

Places of interest.

Anandpur.

A great part of the trade of the Jandbári *iláqa* centres in Anandpur, and consists of country produce, such as cloth, *khand* sugar and salt, a good deal of which passes through without breaking bulk. *Khand pansári* and cloth are imported *viá* Rúpar not *viá* Garhshankar. Rúpar is a mart or *mandi*, whereas Anandpur, is merely a local market for the supply of consumers and small shopkeepers. Most of the grain imported is consumed in the town and its neighbourhood, and on the other hand some of the maize produced in the surrounding villages and well ground in the river water-mills, is sent to Hoshiárpur. There are no separate *arhtiás* or commission agents. Syphilis is said to be very common among the lower and even higher castes, and families are dying out. The principal shrines, &c., are described below :—

Guru ka Mahal was the home of the 9th Guru Teg Bahádur. It was built about the year 1665 A.D., when the town of Anandpur was founded. There is an underground cell called "Bhora Sáhib," where the 9th Guru used to worship alone. Here the sons of Guru Gobind Singh, the 10th Guru, were born and brought up. At present the house is in good repairs and in possession of the Sodhís of Anandpur. The garden of Lakher, about 4 miles east of Anandpur, is held in *muáfi* by the Sodhís, who also enjoy the offerings of the devout.

Gurdwára Teg Bahádur.—This shrine also is sacred to the 9th Guru, Teg Bahádur, who was executed at Delhi in 1675 A.D. His head was brought over to Anandpur by a Labána Sikh, and cremated by his son, the 10th Guru Gobind Singh. It is kept up by the Sodhís of Anandpur with the help of devotees. On the actual site of Teg Bahádur's cremation is a raised platform called Akálbunga. This building is in possession of Pujárís called Nahangs. The whole fabric is of brick, and the *muáfi* of the shrine belongs to the Pujárís, who render service to the Gurdwára.

Gurdwára Kesgarh.—This Gurdwára is remarkable as one of the four seats or 'Takhats' of the Khálsa religion. It is famous as the spot where Guru Gobind Singh administered "Amrit" (the Sikh baptism) to his first five disciples in Sambat 1756, making them Singhs and declaring the Khálsa. The management of this temple rests with the Pujári community, who defray the expenses of worship, repairs, &c. There is no Mahant. The *muáfi* income and offerings are the property of the Pujárís, who enjoy it according to their respective shares. The building is

situated on a hillock, and is chiefly made of brick. It is said that the temple was first built by Durga Singh and Balrám Singh, who were sent by the 10th Guru from "Hazúr Sáhib" in the Deccan to perform this mission.

Gurdwára Anandgarh is said to be the stronghold of Guru Gobind Singh. It is in possession of Pujárís called Nahangs, who take the offerings and *muáfi*. This shrine contains a deep well called Kuán Báoli. The structure around the Báoli can accommodate a thousand people. The building is in a fair condition.

Manji Sáhib Kesgarh is situated near the Kesgarh shrine on a small hill. A long flight of steps leads up to a raised dais where Ajít Singh and Jujhár Singh, the sons of the 10th Guru, used to play. The *muáfi* and offerings are enjoyed by the Pujárís who render services to this place.

Damdama Sáhib.—Here the ceremonies of installation of Guru Gobind Singh, the 10th Guru, were performed, and here he used to sit and receive offerings at the Holi Fair.

Manji Sáhib Tika marks the spot where the head of the Sodhi family of Anandpur receives offerings from his disciples at the grand fair of Holi. This fair is famous as one of the great fairs of the Province. Thousands of Sikhs assemble around their Guru, who sits in state on a raised platform while they stand in front on a paved floor. A canopy is hung over the place for the occasion.

Holgarh and Mái Jito's Gurdwárás.—These two shrines are in the village of Agampur, near Anandpur. The former is a place where Guru Gobind Singh used to celebrate the Hola, while the latter is the Samádh of Mái Jito, the wife of Gobind Singh.

Lohgarh was in time past a small stronghold of Guru Gobind Singh in his battles with the hill tribes. It has, however, fallen into ruins. Six miles away from Anandpur lies another sacred place of the *Sikhs*, *Kiratpur*. There are several shrines here of which the most notable is the *Gurdwára Bába Gurditta.* This shrine is situated on the crest of a small hill, 6 miles south of Anandpur, on the left bank of the Sutlej. It has a lofty flight of stairs leading up to the top. A good view of the Sutlej Valley can be got from the paved approach to this temple. The two principal branches of the Sodhi family of Anandpur keep it in good repair and receive the offerings. The Gurdwára is sacred to Baba Gurditta. The building above the tank and the pavement were built by Sardár Bhúp Singh of Rúpar, and the flight of steps by the Mahárájá of Patiála.

The *Harmandar Sáhib*, the *Sis Mahl* and the *Takhat Sáhib* commemorate events in the life of Har Rái, the 7th Guru.

The *Manji Sáhib* is close to the door of the shrine of Bába Gurditta. From this site Bába Gurditta discharged an arrow which fell at Patálpuri in the plain below.

CHAP. IV, A

Places of interest.

Anandpur.

Patálpuri contains the tomb of Guru Hargobind, who died in Sambat 1701, and on this spot are erected the Samádhs of the elder branch of the Sodhi family of Anandpur.

Khángáh Budhan Sháh lies towards the east of the Samádh of Bába Gurditta, at a distance of a quarter of a mile. Budhan Sháh, a Muhammadan saint, was a great friend of Bába Gurditta, and the Sikh is said to have ordered his followers, when they came to worship him to pay their respects at the Muhammadan's tomb also.

The Deputy Commissioner wrote as follows in the district report on the Census of 1881 regarding the decrease of population :—

"In Anandpur the falling-off of population is due to the gradual decadence of the Sodhi family. The large life-pensions enjoyed by the heads of the various families of this once famous house, since the time of the British annexation, have gradually fallen in; and while the members of the Sodhi family themselves have not decreased, but rather increased, they are unable, on their present reduced means, to keep up the same number of servants and retainers as formerly were attached to their households, nor does their ordinary expenditure afford the same means of livelihood to the tradesmen of the town. Hereditary syphilis is also very prevalent in the town."

Pb. Govt. Notn. No. 1658 S. of 12th Octr. 1885.

Anandpur is a 2nd class municipality with a committe of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs. 2,892 and expenditure Rs. 2,894; and the chief items of income and expenditure in 1903-04 were as follows :—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	2,609	Administration	689
Municipal property and powers ...	170	Public safety	832
Other sources ...	211	Public health and convenience ...	673
		Public instruction	293
		Contributions	120
		Miscellaneous	9
Total ...	2,990	Total ...	2,616

(The municipal boundaries were fixed by Pb. Govt. Notn. No 1041 S. of 19th Aug. 1885. Its rules of business will be found in the *Pb. Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 357 8.) Octroi limits were defined by Pb. Govt. Notn. No. 969 of 1st December 1890, and the schedule prescribed by Notn. No. 306 of 10th July 1893. Building bye laws were sanctioned by Notn. No. 44 of 30th Jany. 1901, and penal bye-laws by No. 21 of 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

BAJWARA.

Bajwára.

Bajwára is a small town two miles south-east of Hoshiárpur (31° 31′ N. and 75° 57′ E.). It was doubtless in former times the great city of these parts, and was celebrated for its "cloth weavers and pious Brahmins." It is said to have been founded in ancient times by three immigrants from Ghazni, one of whom, Báju Báora, famous as a singer, gave his name to the town. It once occupied a very much more extended area than it does now, and tradition says it was 12 *kos* (about 18 miles) in circumference. Todar Mal, Akbar's Minister, is said to have broken the town up into small divisions as a punishment for the inhabitants not receiving him with proper respect. In later times the town was held by Sardár Bhúp Singh, Faizullápuria, who was ousted in 1801 by Rájá Sansár Chand. The latter built a fort here, which was taken by Ranjít Singh in 1825. Since then the town has declined and its ruins

CHAP. IV, A.

Places of interest.

Bajwára.

have been largely used for road metal. The fort was used as a military prison in the earlier years of the British administration, but was afterwards dismantled; and at the present time only two of its ruined bastions are in existence. There is an unaided Anglo-Vernacular High School, the Middle Department of which is aided from District Funds, and a District Board Anglo-Vernacular Primary School.

BALACHAUR.

Báláchaur.

Báláchaur is the head-quarters of a police station, and in 1901 had 3,227 inhabitants. It has no trade of importance.

BHANGALA.

Bhangála.

Bhangála has developed greatly since the settlement as the trade-centre of the tract irrigated by the Sháh Nahr Canal, and is now full of *pakka* houses, corrected of recent years. Its main trade is the export of rice, which is brought in from the Bichwai villages, though much of it is exported direct from the villages through the *arhtiás* who promote its sale in the villages.

DASUYA.

Dasúya.

Dasúya, situated 25 miles north-west of Hoshiárpur on the road to the Naushahra and Mirthal ferries on the Beas, is the head-quarters of a Tahsíl and *thána* (31° 49′ N. and 75° 40′ E.) The town is built on a mound on the edge of a marsh, which has heretofore given the place an unenviable notoriety for unhealthiness; a great part of this marsh has lately been drained, and no doubt the general health of the town will be much improved: the drainage work has also had the effect of reclaiming a large area of good land. The landed proprietors are Musalmán Rájputs, Ráins and Patháns, and there are some well-to-do Hindu bankers, who have dealings with the surrounding villages.

Tradition says that Dasúya was founded 5,000 years ago, and was the capital of Rájá Viráta mentioned in the Mahábhárat. The Hindus still call it *Virát ki nagri*; and this is one of the places about which there is a superstition against pronouncing its name before breakfast: thus a Hindu speaking of it early in the morning will generally call it *Virát ki nagri* instead of Dasúya. It was in the service of Rájá Viráta that the five Pandavás engaged during the thirteen years of their banishment and the supremacy of the Kúrus. There is an old fort to the north of the town; it was in great part demolished in 1848, but one of the towers still remains. It is mentioned in the "Aín Akbari," and was afterwards one of the strongholds of the Rámgarhiás. In A.D. 1817 it was annexed by Mahárájá Ranjít Singh, who kept it for 14 years and then bestowed it, with the surrounding villages, on Sháhzáda Tára Singh. The town contains a Middle School, Munsiff's court,

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Places of interest.

dispensary and *sarai*:' also a Police rest-house. The fine Sanchwála tank lies in front of the Tahsíl buildings.

' Dasúya is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs. 2,863 and the expenditure Rs. 2,735. The chief items of income and expenditure for the year 1903-04 were as follows:—

Pb. Govt. Notn. No. 723, of 12th Octr. 1886.

Income—	Rs.	*Expenditure*—	Rs.
Octroi	3,182	Administration	622
Municipal property and powers	135	Public safety	628
Cattle-pounds, etc. ...	411	Public health and convenience	1,124
		Public instruction... ...	311
		Contributions, etc. ...	244
Total ...	3,728	Total ...	2,929

The municipal boundaries were fixed by Pb. Govt. Notn. No. 720 of 12th Octr. 1886, and the rules of business will be found in the *Pb. Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Notn. No. 969 of 1st December 1890, and the schedule prescribed by Notns. Nos. 107 of 20th March 1896 and 124 of 18th March 1899. Building bye-laws were sanctioned by Notn. No. 44 of 30th Jany. 1901, and penal bye-laws by No. 21 of 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

GARDHIWALA.

Garhdíwála.

Gardhíwála is a town in the Hoshiárpur Tahsíl situated in 31° 45′ N. and 75° 46′ E., 18 miles from Hoshiárpur on the road to Dasúya. There is a Police rest-house. Like Hariána, it possesses some fine groves of mango trees. A great part of the town is built of burnt brick and the streets are paved and drained. There are some fine houses belonging to wealthy Hindu traders. The proprietors of the land are Jats of the Sahota clan, and are counted among the Akbari houses (see account of the Jats, page 45). There are also some well-to-do Hindu bankers. The tradition is that the town was built in A.D. 14[illegible] by Garhia, a Jat, and named after him, and that the addition of *diwála* was made in 1812 on account of the incarnation of the goddess Devi having appeared in the town, in honour of which event Sardár Jodh Singh, Rámgarhia, built a temple; this *diwála* is said to be either a contraction for *Deviwála*, or the word *diwála*, a temple. Sardár Mansa Singh and his descendants held the place in *jágír* for three generations, till Sardár Jodh Singh, Rámgarhia, occupied it in 1829 and built a fort. There is a *thána*, also a post office and dispensary. The principal trade of the town is in sugar, but the sugar refineries have decreased in numbers of late years.

Garhdíwála is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs. 2,348 and the expenditure Rs. 2,220. The chief items of income and expenditure for 1902-03 were as follows:—

Pb. Govt. Notn. No. 723 of 12th Octr. 1886.

Income—	Rs.	*Expenditure*—	Rs.
Octroi	2,546	Administration	563
Municipal property and powers	86	Public safety	596
Cattle-pounds, etc. ...	283	Public health and convenience	1,117
		Public instruction	220
		Contributions, etc.... ...	57
Total ...	2,9[illegible]	Total ...	2,553

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Gardiwála.

The municipal boundaries were fixed by Pb. Govt. Notn. No. 720, dated 12th Octr. 1896. Its rules of business will be found in the *Pb. Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Pb. Govt Notn. No. 969, dated 1st December 1890, and the schedule prescribed by Notn. No. 305, dated 23rd June 1896, was revised in 1899 (Notn. No. 174, dated 18th March 1899). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye-laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

GARHSHANKAR.

Garhshankar.

Garhshankar, situated on the Hoshiárpur and Rúpar road, 25 miles distant from Hoshiárpur, is the head-quarters of a Tahsíl and *thána* (31° 13′ N. and 76° 9′ E.). The town is built on a mound in the midst of a plain, and the houses, many of which are of masonry, are huddled together on this mound without much regard to symmetry or order. If tradition is to be believed, the town has a very ancient history. Before the first Muhammadan invasion, Rájá Shankar Dás is said to have built a fort on the site of the present town; this fort was taken by Sultán Mahmúd, Ghaznavi, and subsequently given by the Emperor Shaháb-ud-dín Ghauri to Hawáha and Khachwáha, sons of Rájá Mán Singh of the Jaipur State. The Mahtons, who appear to have been the original inhabitants, were overpowered and driven out by the Rájputs in A. D. 1175. The descendants of these Mahtons are to be found in the neighbouring villages of Binjon, Ajnoha, Jalwera and Panjáwar, and those of Jalwera still abstain from drinking the water of Garhshankar. The Rájputs of Garhshankar appear to have kept up petty feuds with their neighbours, especially with the men of Jaijon, a town at the foot of the hills, 10 miles off. The best remembered chieftain of these Rájputs is Rái Rúp Chand, of whom the present inhabitants are descendants. He had four sons, each of whom has given a name to one of the four sub-divisions of the township. Rái Rúp Chand was converted to Islám in the time of Jalál-ud-dín Akbar and named Shekhábád. The Káli mosque and adjacent well, and an old bridge whose arches are nearly silted up by the general rise of the surrounding country, are architectural remains of the ancient Muhammadan time. A fair, attended by 10,000 people, is held every year at the shrine of a Muhammadan saint.

The Municipal Committee was abolished in 1891. There is a good deal of export trade in sugar and tobacco; the latter, produced in large quantities in Garhshankar and the neighbouring villages, is celebrated for its excellent quality. Grain is imported from Phagwára and passed into Kángra and Una as are cloth, hardware and other necessaries. Thus the place is something of a trade centre, though there is no trade with Hoshiárpur.

The public buildings consist of a Tahsíl and *thána*, on the top of which is a small rest-house for Police officers. There are also a Government Middle School, a dispensary and a rest-house for Civil Officers, besides a *sarái* and a *zailghar*, the property of the District Board.

The fever epidemic of 1878 was specially virulent in Garhshankar, and very few old men are said to have survived it. The plague riot of 1898 has already been alluded to (at page 31 *supra*).

HARIANA.

Hariána.

Hariána is a town in the Hoshiárpur Tahsíl situated in 31° 38′ N. and 72° 52′ E., 9 miles north of Hoshiárpur on the Dasúya road. There is a room for Civil Officers in one of the bastions of the old Tahsíl building. Hariána is celebrated for its fine mango groves; a small perennial stream runs to the south of the town, and the surrounding scenery is very picturesque. A great part of the town is built of burnt bricks; the majority of the streets are paved, and have open drains for carrying off the drainage. The proprietors of the land of the township are Musalmán Náru Rájputs, the head of whom is ordinarily styled Ráná. There are also some wealthy Hindu bankers resident in the town; and some families of Mughals, living in a separate street, engage in collecting and refining bees wax. Hariána was from annexation to 1861 the head-quarters of a Tahsíl, and the *thána* occupies the old Tahsíl building. It also contains a dispensary, a *sarái* and a Government Middle School. There are a good many sugar refineries (*khánchi*) in the town, and the trade in sugar is considerable, though much decreased of late years, it is said, owing to the competition of foreign sugar. The fruit of the numerous mango groves is exported in large quantities, and coarse blankets are made for export to the hills.

There are two mosques in Hariána, the Muftí's and the Qází's. The Muftí's is a small mosque in the west of the town. The spandrils are adorned with bosses in stucco. It has an inscription which states that the mosque was built in the reign of Akbar in 1006 A.H. (1597-98 A.D.) by Háji Sambal Khán. The date is given in figures and in the chronogram — بعنایات رافع سبحان The Qází's mosque is a little larger of somewhat later date and without inscription.

Pb. Govt. Notn. No. 1658 S. of 12th Octr. 1885.

Hariána is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs. 3,042 and the expenditure Rs. 3,000. The chief items of income and expenditure for 1903-04 were as follows:—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	2,924	Administration	635
Municipal property and powers ...	96	Public safety	972
Cattle-pounds, etc.	179	Public health and convenience ...	1,064
		Public instruction	315
		Contributions	100
Total ...	3,199	Total ...	3,086

Its administration is in fair order and under control. The municipal boundaries were fixed by Pb. Govt. Notn. No. 1041 S., dated 19th Augt 1885. Its rules of business will be found in the *Pb. Gazette* for March 1887, page 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Pb. Govt. Notn. No. 122, dated 18th Feby. 1891, and the schedule prescribed by Notn. No. 892 of 28th May 1874, was revised in 1884 (Notn. No. 48, dated 22nd Jany. 1884) and again in 1890 (Notn. No. 170 of 22nd March 1890). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye-laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

HOSHIARPUR.

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Places of Interest.

Hoshiárpur.

Hoshiárpur, the head-quarters of the District, is situated in 31° 32′ N. and 75° 52′ E., about 5 miles from the foot of the Siwáliks. The municipal limits include part of the Civil lines and the suburbs of Bahádurpur and Bassi Khwája. The town is bounded on the north by a broad sandy *cho*, one of the largest of the many torrents which bring down the drainage from the Siwálik hills. This *cho* at one time threatened to destroy the town, and many buildings situated on its edge were washed away by floods. To obviate this danger an embankment was erected for the purpose of arresting the action of the water. Major Saunders Abbott relates, in "Eight Years' British Rule in Hoshiárpur," how the embankment consisted of piles driven into the sand intertwined with brushwood and the spaces filled with earth; this embankment stood for two seasons and was eventually carried away. The next scheme consisted of "a pier head, formed of blocks of masonry, sunk into the sand, and through it into the clay, in which they were embedded at eleven feet below the bottom surface This was connected with the shore just above the town at right-angles by the bank of an earthen dam of sloping sides covered with mats and brushwood." The work was completed before the rains of 1853, at a cost of Rs. 8,857. The rains of 1854 tried it severely. It stood several floods, but towards the end of the rains two of the extreme blocks got undermined, and fell bodily forward into the stream, indicating their solidity by the large masses of masonry that fell unbroken. One large block was carried 220 feet down the flood, by which some estimate may be formed of the vastness of the torrent. There are now no traces of this embankment, and for many years the danger to the town did not appear so serious. The body of water in the *cho* seemed to have diminished, and even in years of heavy floods little or no damage was caused to the town, the hill drainage having apparently been diverted to other channels. Nevertheless, an attempt was made, by planting out *kharkana (Saccharum sara)* and *nara (Arundo donax)* on the town side of the torrent to avert future floods. Of recent years, however, matters again assumed a threatening aspect, and various masures have had to be taken to protect the town. In 1901-02 the municipality spent Rs. 30,000 in protective works. So far these have stood well.

The buildings of the town are, for the most part, of burnt brick cemented with earth, and, in the principal streets, two or three storeys high. The main street is thirty feet wide; the smaller streets range from six to fifteen feet in width, and mostly end in *culs-de-sac*. The broader streets are paved with *kankar*; the smaller almost all with brick; the drainage runs in open side drains. The sewage is emptied into the sandy bed of the *cho* near Bassi Khwája. The water-supply is derived from numerous wells. The civil station, situated less than a mile from the town, is very picturesque, with its thatched houses situated in pretty gardens;

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Places of interest.

Hoshiárpur.

the roads are shady and have not that rectangular regularity so common to British stations. The old cantonments, which were located 2 miles to the south of the present civil station, were abandoned after the Mutiny, and all that remains of them consists of a few tumble-down tenantless houses, a cemetery, and a roofless church, the doors and windows of which have been bricked up. There is a Staging Bungalow, a Public Works Department rest-house in Civil lines; also a Church, District Board Meeting Hall, Sessions and District Courts, Jail, Dispensary, bonded *charas* warehouse, Police Station, Zailghar, a School. The inhabitants are chiefly Aráins, Gújars and Rájputs, besides the trading classes.

Tradition ascribes the foundation of the town to two parties,—first to Hargobind and Rám Chand, Díwáns of the Emperor Muhammad Tughlak *alias* Alaf Khán, who reigned some 550 years ago; second to Hoshiár Khán, a resident of Bajwára, who lived about the same period, and after whom the town was named. During the Sikh period it fell into the hands of the *Sardárs* of the Faizullápuria *Misl*, of whom Bhúp Singh is noted as having had encounters with Rájá Sansár Chand of Kángra. In 1809 Ranjít Singh seized the town, and *Missar* Rúp Lál, when Governor of the Doáb, made it his residence. During his time, and in that of the Shekhs, his successors, it increased in importance, and at the present time some of the best houses are those of the Shekh family. A considerable cantonment was maintained near the town throughout the reign of Ranjít Singh and his successors, and for some years by the British Government after the annexation. It is evident, however, that the town was of no importance till the present century. It is not mentioned in the "Aín-i-Akbari," and was probably included in the *mahl* of Bajwára.

Punjab Govt. Notn. No. 2 of 3rd Jany. 1894.

Hoshiárpur is a 2nd class municipality reconstituted in 1894, with a committee of 20 members, consisting of the Deputy Commissioner and Civil Surgeon, *ex-officio*, 8 nominated members and 10 elected (6 Hindús and 4 Muhammadans). Its average income for the 10 years ending 1902-03 was Rs. 47,525, and the expenditure Rs. 47,429. The chief items of income and expenditure for 1903-04 were as follows:—

Income—	Rs.	*Expenditure*—	Rs.
Octroi	33,460	Administration	4,794
Municipal property and powers	17,322	Public safety	5,901
Grants and contributions	7,180	Public health and convenience	17,763
Miscellaneous, including cattle-pounds ...	685	Public instruction	13,855
		Contributions	173
		Miscellaneous	1,095
		Repayment of loan	1,300
Total ...	58,647	Total	44,881

The income is chiefly derived from the octroi on grain and cloth. The principal trade is in grain, cloth and English thread (*Pūrabi sūt*). For its manufactures see Chapter II, C.

Hoshiárpur. Municipality. Composition and working.

The town lost the privilege of electing its Committee in 1887-88 in consequence of the riots which occurred in that year, but recovered it on April 1st, 1894.* The Election Rules published under Punjab Government Notification No. 2, dated

* *Pb. Govt. Gazette* Notn. No. 521 of 1st Novr. 1893 excepts Hoshiárpur from the provisions of Sections 15, 16 and 17 of the Ml. Act.

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3rd January 1894, provide that of the elected members 6 shall be Hindus and 4 Muhammadans, and that Hindu voters shall vote only for Hindu candidates and Musalmán voters for Musalmán. It is further laid down that the Deputy Commissioner shall be *ex-officio* President of the Committee. The Deputy Commissioner controls the Committee, subject to appeal to the Commissioner of Jullundur.

Boundaries.

The boundaries of the Committee were fixed by Punjab Government Notification No. 1041 S., dated 19th August 1885, and have only been once amended (under Notification No. 102, dated 11th March 1893).

The Committee works largely through sub-committees, of which there are four—Sanitation, Public Works, Education and Finance. These sub-committees are re-arranged every six months.

The District School and the Primary Schools attached to it were under the control of the Municipal Committee from 1883 to 1903. Their management was transferred to the Education Department, with effect from April 1st, 1903 (Punjab Government letter No. 688, dated 9th March 1903), but was re-transferred to the Committee by Punjab Government letter No. 947, dated 14th April 1904. The management was again resumed by Government with effect from 1st January 1905.

Rules of business.

Rules made by the Committee, regulating its own procedure, are published in *Punjab Government Gazette* Notification No. 673, dated 16th October 1889.

Bye-laws.

Sections 140 (except clause (*d*)) and 141 of the Municipal Act have been extended to Hoshiárpur, and the Committee is thus enabled to segregate small-pox and cholera patients and to forbid the use of insanitary wells (*Punjab Government Gazette* Notification No. 78, dated 23rd February 1893). The Committee bought a fire-engine in 1887-88, and Chapter VIII of the Municipal Act, which deals with the extinction and prevention of fire, was also extended to the Municipality by this notification. The Government draft rules for bonded warehouses were adopted in 1889-90.* Building rules were made in 1891 (*Punjab Government Gazette* Notification No. 636, dated 20th July). The Committee has control over brothels and disorderly houses.

The octroi limits of the Municipality were defined in Punjab Government Notification No. 718, dated 29th October 1889, and its octroi schedule prescribed by Notification No. 128, dated 28th March 1893.† Refunds of octroi are governed by Notification No. 714, dated 28th October 1889. Refunds were limited to sums of one rupee and over, and to claims brought within *six* months (*Punjab Government Gazette* Notification No. 340, dated 3rd August 1893). The period was reduced to three months by *Punjab Government Gazette* Notification No. 519, dated 28th September 1896.

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* Pb. Govt. Notn. No. 811 of 2nd Octr. 1890 (p. 391 of the Pb. Ml. Manual).

† For erratum see page 104 of Gazette for 1893.

'In 1881-82 octroi receipts made up Rs. 27,000 of a total income of Rs. 28,000, the incidence of taxation being Re. 1-5-3 per head. In 1903-04 octroi realized Rs. 33,460, while the total income excluding loans was Rs. 58,647 and the incidence of taxation Re. 1-12-3. Octroi is still the only tax in force. Educational fees bring in Rs. 5,800 and the Educational grant from Government Rs. 5,400. The District Fund grant for medical purposes is Rs. 2,000. The remaining items are very small. Conservancy receipts came to Rs. 768, a fair amount considering the size of the town.

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Places of Interest.

Hoshiárpur.

Income and expenditure.

Turning to expenditure Administration and Collection charges came to Rs. 3,500 in 1901-02: among other annual expenses are Schools, Rs. 14,000; Hospitals, Rs. 6,000; Police, Rs. 5,000; and Conservancy, Rs. 3,600.

Hoshiárpur has undertaken drainage works and a Town Hall. In 1901-02 Government advanced Rs. 15,000 for protective works in the *cho*, and the loan is being repaid by yearly instalments of Rs. 1,850 inclusive of interest. The Committee holds Government securities to the value of Rs. 2,000, invested in 1870.

Public Works.

The censure of Government in 1887-88 induced the Committee to adopt new measures to improve the conservancy of the town and increase the conservancy receipts. At the same time they proposed to adopt a house-tax. These measures were unpopular, but the new conservancy system was introduced and it worked excellently until the powers of the Committee were questioned in connection with some of the new rules. The point came up before the Divisional Judge in 1889-90, and he decided that the Committee had no power to enforce the bye-laws it had made. The whole conservancy scheme thus fell to the ground.

Since its reconstitution in 1894 the Committee has evoked the praises of Government. In 1895-96 it was noted as working well; in 1896-97 it was praised for keenness on sanitation, and the members were said to exert themselves individually, on occasions of large gatherings, to preserve peace and order. Finally in 1900-01 the town was held up by Government as "a model of what local self-government can be."

Taxation of through-trade has always been a blot on the fiscal administration of the town. The Provincial average of octroi was exceeded so early as 1881-82, and over-taxation is noted by the Commissioner in 1889-90. Refunds were easily obtained in 1890-91, but complaints began again in the following year, when cloth was said to be overtaxed. In 1893-94 grain was largely overtaxed, and sugar, *ghi*, cloth, drugs, metal, oil and oil-seeds were also taxed above the standard. The growing popularity of the bonded warehouse noted by the Commissioner in this same year is evidence of excessive taxation. The Octroi Schedule was revised, but over-taxation was again reported in 1895-96. The refund rules were altered, and the Octroi Schedule once more revised in 1896-97, and the amount of grain taxed became notice-

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ably less. Cloth and metals were seriously overtaxed again from 1897—1900, and the total refunds in 1899-1900 amounted to Rs. 740 out of an octroi income of Rs. 27,000. It should, however, be noted that the statistics by which over-taxation is guaged are largely theoretical and unreliable and are at present under revision.

JAIJON.

Jaijon.

Jaijon is a town on the outer edge of the Siwáliks, 10 miles north of Garhshankar. It contains 2,644 inhabitants, and though now of small importance, was in early days the seat of the Jaswál Rájás. Rája Rám Singh first took up his residence here, and the fort which commanded the pass in the hills is said to have been constructed in A.D. 1701, and to have been taken by Ranjít Singh in 1815. It was dismantled at annexation by the British Government. The ruins of the palaces of the Jaswál Rájás are still visible above the town. The place used to be, till lately, an emporium of trade, second only to Hoshiárpur; and even now a good deal of cloth, both country and English, passes through towards the hills; the produce of the hills, such as rice, turmeric, etc., passing down to the plains. Jaijon and Barián Kalán are the great centres in Tahsíl Garhshankar of the trade in country cloth made in the vicinity, the hill and Kángra traders dealing directly with the Jaijon *beopárís* who act as *dalúls*. Traders even come from Sirmúr. Rice is also sold to local consumers. The rest of the trade is mainly the local distribution of imported goods. The Jaijon traders pay over Rs. 500 in income tax, two paying on incomes exceeding Rs. 2,000. The town is called "Phallewáli" or "Pathránwáli" before breakfast.

JANDHARI.

Jandhari.

The Jandhari *talúka* lies east of the Sutlej. The name is said to mean life has entered—because Bába Gurditta is believed to have restored a dead cow to life here by means of his miraculous *sota* or stick. Historically the *talúka* is connected with Kahlúr. Bír Chand, a Chanderi (? Chandla) Rájput, and the founder of that State, settled a Brahmin from the Talhatti tract here, and his descendants maintained a kind of managing right, hardly amounting to seignorial overlordship, in the tract.

KHANPUR.

Khánpur: Notified Area.

The town of Khánpur is situated 1½ miles north-west of Hoshiárpur on the Hoshiárpur-Tánda road and contains 3,206 inhabitants according to the Census of 1901. It was included in the Municipality of Hoshiárpur until 1893, when it was separated off and declared a "Notified Area."

Khánpur is surrounded by *chos* on nearly all sides, which cause great danger to the town at the time of heavy floods. The local Committee have constructed some protective works.

The trade of the town was chiefly in ountry cloth, *lungís* and *patkás*, which were made in Khánpur and the neighbouring

villages, and exported in large quantities. The place does not appear, however, to have ever been a large manufacturing centre, but was rather a market for cloth made in the neighbourhood. Owing mainly, if not entirely, to the octroi system its trade has now decreased, and the surrounding villages have themselves become markets. The loss resulting from this change has fallen chiefly on the *dalâls* or brokers, but there are still some 5 or 6 shops in the trade which are run by *arhtids* and there are also some *dalâls*. The yarn used is either English or imported from Bombay.

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Khánpur.

The only public buildings are a Municipal Board School, teaching up to the Primary Standard in vernacular and a *sarái*.

Khánpur is a notified area with a committee of 4 nominated members, the Tahsíldár of Hoshiárpur being one. The average income for the five years ending 1899-1900 was Rs. 5,126, and the chief items of income and expenditure for the year 1903-04 were as follows :—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	2,509	Administration	502
Municipal property and powers	202	Public safety	890
Miscellaneous ...	40	Public health and convenience ...	864
		Public instruction, etc. ...	409
Total ...	2,751	Total ...	2,665

MIANI.

Miáni.

Miáni, with 6,118 inhabitants, is a small town near the Beas, about 25 miles from Hoshiárpur and 4 from Tánda (31° 43′ N. and 75° 34′ E.). The proprietors are a few families of Mohmand Patháns, but the greater part of the land of the township is cultivated by Aráin and Jat tenants with rights of occupancy. The town is damp and unhealthy, and owing to the destruction of some large Bet villages by floods in 1894, its trade is decreasing. A number of butchers reside here, and carry on a trade in cattle with the neighbouring riverain and *chhamb* villages. Other trade consists principally of wheat, sugar and hides.

Pb. Govt. Notn. No. 723 of 12th Octr. 1886.

Miáni is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs. 1,709 and the expenditure Rs. 1,638. The chief items of income and expenditures for the year 1903-04 were as follows :—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	1,720	Administration	529
Municipal property and powers	79	Public safety	453
Miscellaneous ...	1	Public health and convenience ...	1,142
		Public instruction	185
		Miscellaneous	2
Total ...	1,800	Total ...	2,311

The municipal boundaries were fixed by Pb. Govt. Notn. No. 720, dated 12th Octr. 1896. Its rules of business will be found in the *Pb. Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Pb. Govt. Notn. No. 969, dated 1st Decr. 1890, and the schedule prescribed by Notn. No. 209, dated 4th May 1896, was revised in 1899 (Notn. No. 124, dated 18th March 1899). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye-laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

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Places of Interest.

MAHILPUR.

Máhilpur.

Máhilpur in Tahsíl Garhshankar is the head-quarters of a police-station and contains 2,736 inhabitants. It is also the head-quarters of the Bains clan of the Jat tribe, and is on the whole a thriving place.

MUKERIAN.

Mukerián.

Mukerián, a municipality constituted in 1874, is situated about 10 miles north of Dasúya and 34 miles from Hoshiárpur (31° 57′ N. and 75° 38′ E.). The roads to the Naushera and Mirthal ferries branch off from this place. The town, the greater part of which is built of burnt brick, is situated in the middle of a high level plain, and is the head-quarters of a Police sub-division. Local tradition relates that it was founded by Chaudhri Dára Khán, an Awán, in A.D. 1754. It was afterwards enlarged and improved about 1768 by Sardár Jai Singh, Kanhya, who held possession of it, and whose influence was paramount in the Punjab about 1774—1784. His daughter-in-law was Mái Sada Kaur, well known as an intriguing and ambitious woman. Ranjít Singh slew in battle Mái Sada Kaur's husband, Gurbakhsh Singh, son of Jai Singh, and married her daughter, Mahtáb Kaur. This union gave Ranjít Singh the co-operation of the Kanhya *misl*, and enabled him to consolidate his power. About 1822 he quarrelled with his mother-in-law and threw her into prison. She was afterwards granted a small estate south of the Sutlej. Ranjít Singh is said to have acquired the neighbouring fort of Atalgarh in 1819. There is a fine tank near this fort called after Mái Sada Kaur. Mahtáb Kaur gave birth at Mukerián to Ranjít Singh's reputed son, Sher Singh, who afterwards became Mahárájá.

The late Sardár Búr Singh, an Honorary Magistrate, resided here with his brothers, and built a very fine tank and a large *sarái* with a room for Europeans, all of well-built masonry. Another *sarái* for travellers has been constructed by Tába Shah, a resident banker. Sardár Búr Singh's house is an imposing looking building, and there are some good gardens near the town. Besides the police station, on which is a small room rented as a Post Office, the town contains a Government Middle School. There is also a Government rest-house and a dispensary. The town has but little trade, the sugar industry having declined here as elsewhere. The exports are confined to wheat collected from the neighburhood. Rice is exported direct from the Bichwai villages or through Bhangála, the great rice centre. The traders sell grain wholesale to outside *beopárís* from Amritsar, Jullundur, Batála and Tánda, and combine *beopár* and *arht*—none being exclusively *arhtiás* or 'factors.' The place is nothing of a mart (*mandi*). Cloth is imported from Amritsar.

Mukerián is a 2nd class municipality with a committee of 6 members, 2 nominated and 4 elected, one of whom must be a Muhammadan. Its average income for the 10

years ending 1902-03 was Rs. 3,144 and the expenditure Rs. 3,110. The chief items of income and expenditure for 1903-04 were as follows :—

CHAP. IV, A.

Places of interest.

Pb. Govt. Notn. No. 1658 S. of 12th Octr. 1885.

Income—	Rs.	*Expenditure—*	Rs.
Octroi	2,737	Administration	610
Municipal property and powers	122	Public safety	686
		Public health and convenience ...	1,081
Cattle-pounds ...	331	Public instruction	324
		Contributions	240
Total ...	3,190	Total ...	2,941

The municipal income is largely dependent on the taxation of through-trade. It is a very dirty town, and there is much room for improvement in its communications and sanitation. The municipal boundaries were fixed by Pb. Govt. Notn. No. 1041 S., dated 19th Aug. 1885. Its rules of business will be found in the *Pb. Gazette* for March 1887, p. 284, of Pt. III, (M. Manual, pp. 357-8). Octroi limits were defined by Pb. Govt. Notn. No. 969, dated 1st December 1890, and the schedule prescribed by Notn. No. 892, dated 28th May 1874, was revised in 1884 (Notn. No. 48, dated 22nd Jany. 1884), and again in 1890 (Notn. No. 190 of 22nd March 1890). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye-laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

SHAM CHAURASI.

Shám Chaurási.

Shám Chaurási is a large township or *kasba*, even more of a trade centre than it is now, though it is said never to have been an important *mandi* or mart. It is now a distributing centre to village dealers, and agricultural produce is brought in from the surrounding villages and sold by its traders on commission or purchased by them for local sale. Its decline is attributed to the fact that the *zamíndárs* of the locality have obtained a stronger position commercially than they had formerly.

SANTOKHGARH.

Santokgarh.

Santokhgarh contains a small *bazár* and the ruins of the former residences of the once powerful Sardárs of Santokhgarh. The population (1901) numbers 2,495 souls. The town is becoming a considerable centre of the *ghi* trade. *Ghi* is brought down from the hills and re-exported to Phagwára *viâ* Garhshankar.

UNA.

Una.

Una, situated in the Jaswán Dún, 25 miles distant from Hoshiárpur, is the head-quarters of a Tahsíl and *thána* (31° 28′ N. and 76° 17′ E.). It owes its chief importance to being the residence of a branch of the Bedi family (see "Leading Families," page 75), and was founded by Bába Kala Dhári, the ancestor of the present Bedi, and further enlarged by Bedi Sáhib Singh. The only private buildings of any importance are the residence of Bedi Suján Singh, and the mausoleum of Bedi Sáhib Singh, situated on a high terrace overlooking the valley. The Tahsíl and *thána* buildings were also once the property of former Bedís. There are also a *sarái*, rest-house for Civil Officers, dispensary and a

CHAP. IV, A.

Places of interest.

Una.

Middle School. There is no trade of any importance. The town is built on the site of a hill near the Sohán; there is one main street of shops, mostly built of masonry; most of the remaining houses are of mud. A fine flight of stone steps leads down from the town to a stream on the east. Una used to be the emporium for the hills of all articles of commerce: now, however, much of the traffic passes through the town without breaking bulk. Shops have increased of late years in the neighbouring hills and, as the hill traders, deal direct with the large markets of Amritsar, etc., this has tended to decrease the retail trade of the town. Some shops, however, do a certain amount of business as *arhtiás* (commission agents).

Pb. Govt. Notn. No. 105 of 16th March 1898.

Una is a 2nd class municipality (constituted in 1874) with a committee of 6 members, 2 nominated and 4 elected. Its average income for the 10 years ending 1902-03 was Rs. 2,735 and the expenditure Rs. 2,644. The chief items of income and expenditure for 1903-04 were as follows :—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	3,531	Administration	593
Municipal property and powers	156	Public safety	578
Cattle-pounds, etc. ...	115	Public health and convenience ...	1,385
		Public instruction	270
		Contributions, etc.	79
Total ...	3,802	Total ...	2,905

The municipal boundaries were fixed by Pb. Govt. Notn. No. 338, dated 25th July 1900. Its rules of business will be found in the *Pb. Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Pb. Govt. Notn. No. 223, dated 26th May 190 , and the schedule prescribed by Notn. No. 892, dated 28th May 1874, was revised in 1899 (Notn No. 124 of 18th March 1899). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye-laws by No 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

URMAR-TANDA.

Urmar-Tánda.

The towns of Urmar and Tánda are in the Dasúya Tahsíl within a mile of each other (31° 40′ N. and 75° 38′ E.), and form, with their suburbs, Ayáhpur and Dála, a single municipality. (Tánda is 21 miles from Hoshiárpur.) They are situated near marshy ground, which probably accounts for a good deal of their unhealthiness and the number of deaths from fever. A large *cho*, however, has of late filled up a good deal of low marshy land with sands, and possibly in time this may improve the health of the town, though destroying some good culturable land. The greater part of the houses are of burnt brick, and most of the streets are paved and drained, but Ayáhpur is dirty and its streets are in a bad state, as a branch of the *cho* floods it.

There is a police station, and the other public buildings are a dispensary, *sarái*, rest-house and a Middle School in Tánda. A Munsiff is sometimes stationed here for the disposal of the civil suits of half the Tahsíl. There is a rather famous Muhammadan shrine of the saint Sakhi Sarwar at Ayáhpur, at which an annual fair is

CHAP. IV, A.

Places of interest.

Urmar-Tánda.

held (see page 79). The principal landed proprietors are Patháns, of the Bakhtiár clan in Urmar and of the Momand clan in Tánda. The inhabitants of Urmar-Tánda and Ayáhpur are principally Khatris settled a long time ago by the Pathán owners. There are also some Musalmán Juláhás. The towns are of no particular trading importance, except as an *entrepôt* for country produce and cotton goods. Good pottery is made here. At Tánda the imports are cloth from Amritsar, grain from Jullundur and Phagwára; *jowár*, *moth*, maize, etc., from Ludhiána; collectively they are generally known by the name of Tánda.

Pb. Govt. Notn. No. 1658 S. of 12th Oct. 1885.

Urmar-Tánda is a 2nd class municipality with a committee of 9, consisting of the Tahsíldár *ex-officio*, 2 nominated and 6 elected members. Its average income for the 10 years ending 1902-03 was Rs. 5,365 and expenditure Rs. 5,441. The chief items of income and expenditure for 1903-04 were as follows :—

Income—	Rs.	*Expenditure—*	Rs.
Octroi	5,542	Administration	1,132
Municipal property and powers	67	Public safety	1,495
Cattle-pounds, etc. ...	237	Public health and convenience ...	1,953
		Public instruction	700
		Contributions, etc.	104
Total ...	5,846	Total ...	5,384

The municipal boundaries were fixed by Pb. Govt. Notn. No. 1041 S., dated 19th Aug. 1885. Its rules of business will be found in the *Pb. Gazette* for March 1887, p. 284 of Pt. III (Ml. Manual, pp. 357-8). Octroi limits were defined by Pb. Govt. Notn. No. 969, dated 1st December 1890, and the schedule prescribed by Notn. No. 892, dated 28th May 1874, was revised in 1884 (Notn. No. 48, dated 22nd Jany.), and again in 1890 (Notn. No. 190 of 22nd March 1890). Building bye-laws were sanctioned by Notn. No. 44, dated 30th Jany. 1901, and penal bye-laws by No. 21, dated 16th Jany. 1892. In the case of the latter the model rules were adopted (Ml. Manual, p. 450).

Appendix I.

Chos Act.

THE following Act of the Lieutenant-Governor of the Punjab in Council received the assent of His Honour the Lieutenant-Governor on the 28th August 1900, and that of His Excellency the Viceroy and Governor-General on the 10th October 1900, and is hereby promulgated for general information:—

PUNJAB ACT NO. II OF 1900.

(First published in the "Punjab Government Gazette" on the 15th November 1900.)

An Act to provide for the better preservation and protection of certain portions of the territories of the Punjab situate within or adjacent to the Siwálik *mountain range or affected or liable to be affected by the deboisement of forests within that range, or by the action of streams and torrents, such as are commonly called* chos, *flowing through or from it.*

WHEREAS it is expedient to provide for the better preservation and protection of certain portions of the territories of the Punjab situate within or adjacent to the *Siwālik* mountain range or affected or liable to be affected by the deboisement of forests within that range, or by the action of streams and torrents, such as are commonly called *chos*, flowing through or from it;

It is hereby enacted as follows:—

Preliminary.

Short title and commencement.

1. (*1*) This Act may be called the Punjab Land Preservation (*Chos*) Act, 1900; and

(*2*) It shall come into force at once.

Definitions.

2. In this Act, unless a different intention appears from the subject or context,—

(*a*) the expression "land" means land within any local area preserved and protected or otherwise dealt with in manner in this Act provided, and includes benefits to arise out of land, and things attached to the earth or permanently fastened to anything attached to the earth;

(*b*) the expression "*cho*" means a stream or torrent flowing through or from the *Siwālik* mountain range within the Punjab;

(*c*) the expressions "tree," "timber," "forest-produce" and "cattle," respectively, shall have the meanings severally assigned thereto in section 2 of the Indian Forests Act, 1878; India Act VII of 1878.

(*d*) the expression "persons interested" includes all persons claiming any interest in compensation to be made on account of any measures taken under this Act; and

(*e*) the expression "Deputy Commissioner" includes any officer or officers at any time specially appointed by the Local Government to perform the functions of a Deputy Commissioner under this Act.

Appendix I.

Chos Act.

Notification and regulation of Areas.

Notification of areas.

3. Whenever it appears to the Local Government that it is desirable to provide for the better preservation and protection of any local area, situate within or adjacent to the *Siwālik* mountain range or affected or liable to be affected by the deboisement of forests in that range or by the action of *chos,* such Government may, by notification, make a direction accordingly.

Power to regulate, restrict or prohibit, by *general* or *special* order, within notified areas, certain matters.

4. In respect of areas notified under section 3 generally, or the whole or any part of any such area, the Local Government may, by general or special order, temporarily or permanently, regulate, restrict or prohibit—

(*a*) the clearing or breaking up or cultivating of land not ordinarily under cultivation prior to the publication of the notification under section 3;

(*b*) the quarrying of stone, or the burning of lime, at places where such stone or lime had not ordinarily been so quarried or burnt prior to the publication of the notification under section 3;

(*c*) the cutting of trees or timber, or the collection or removal or subjection to any manufacturing process, otherwise than as described in clause (*b*) of this sub-section, of any forest-produce other than grass, save for *bonâ fide* domestic or agricultural purposes;

(*d*) the setting on fire of trees, timber or forest-produce;

(*e*) the admission, herding, pasturing or retention of sheep or goats;

(*f*) the examination of forest-produce passing out of any such area; and

(*g*) the granting of permits to the inhabitants of towns and villages situate within the limits or in the vicinity of any such area, to take any tree, timber or forest-produce for their own use therefrom, or to pasture sheep or goats or to cultivate or erect buildings therein, and the production and return of such permits by such persons.

Power, in certain cases, to regulate, restrict or prohibit, by special order, within notified areas, certain further matters.

5. In respect of any specified village or villages, or part or parts thereof, comprised within the limits of any area notified under section 3, the Local Government may, by special order, temporarily or permanently, regulate, restrict or prohibit—

(*a*) the cultivating of any land ordinarily under cultivation prior to the publication of the notification under section 3;

(*b*) the quarrying of any stone or the burning of any lime at places where such stone or lime had ordinarily been so quarried or burnt prior to the publication of the notification under section 3;

(*c*) the cutting of trees or timber, or the collection or removal or subjection to any manufacturing process, otherwise than as described in clause (*b*) of this sub-section, of any forest-produce for *bonâ fide* domestic or agricultural purposes; and

(*d*) the admission, herding, pasturing or retention of cattle generally, other than sheep and goats, or of any class or description of such cattle.

Necessity for regulation, restriction or prohibition to be recited in the order under section 4 or 5. Publication of order.

6. Every order made under section 4 or section 5 shall be published in the Gazette and shall set forth that the Local Government is satisfied, after due inquiry, that the regulations, restrictions or prohibitions contained in the order are necessary for the purpose of giving effect to the provisions of this Act.

Proclamation of regulations, restrictions and prohibitions and admission of claims for compensation for rights which are restricted or extinguished.

7. (*1*) When, in respect of any local area, a notification has been published under section 3, and—

(*a*) upon such publication any general order made under section 4 becomes applicable to such area, or

(*b*) any special order under section 4 or section 5 is made in respect of such area,

the Deputy Commissioner shall cause public notice of the provisions of such general or special order to be given, and, if the provisions of any such order restrict or extinguish any existing rights, shall also publish, in the language of the country, in every town and village the boundaries of which include any portion of the area within or over which any such rights are so restricted or extinguished, a proclamation stating the regulations, restrictions and prohibitions which have been imposed, by any such order, within the limits of such area or in any part or parts thereof; fixing a period of not less than three months from the date of such proclamation, and requiring every person claiming any compensation in respect of any right so restricted or prohibited, within such period, either to present to such officer a written notice specifying, or to appear before him and state, the nature and extent of such right and the amount and particulars of the compensation (if any) claimed in respect thereof.

(*2*) Any claim not preferred within the time fixed in the proclamation made under sub-section (*1*) shall be rejected:

Provided that, with the previous sanction of the Commissioner, the Deputy Commissioner may admit any such claim as if it had been made within such period.

Control over the beds of Chos.

Action when Local Government considers it desirable to take measures to regulate the beds of *chos*. Vesting of such beds in the Government.

8. (*1*) Whenever it appears to the Local Government that it is desirable that measures should be taken in the bed of any *cho* for the purpose of—

(*a*) regulating the flow of water within and preventing the widening or extension of such bed, or of

(*b*) reclaiming or protecting any land situate within the limits of such bed;

such Government may, either proceed at once in manner in sub-section (*2*) provided, or, in the first instance, by notification specifying the nature and extent of the measures to be taken and the locality in and the time

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within which such measures are to be so taken, require all persons possessing proprietary or occupancy rights in land situate in such locality to themselves carry out the measures specified in such notification accordingly.

(*2*) If the whole or any part of the bed of any *cho* be unclaimed, or, if, in the opinion of the Local Government, the measures deemed necessary under sub-section (*1*) are of such a character, in regard to extent and cost, that the interference of the Local Government is absolutely necessary, or in the event of the owner or occupier of any portion of the bed of any *cho* failing to comply with the requirements of any notification issued under sub-section (*1*), such Government may, by notification, declare that the whole or any part of the area comprised within the limits of the bed of any *cho* shall vest in the Government either absolutely and in perpetuity or for such period and subject to such conditions (if any) as may be specified in the notification :

Provided that no such declaration shall be made in respect of or shall affect any land included within the limits of the bed of any such *cho*, which, at the date of the publication of the notification making such declaration is cultivated or culturable, or yields any produce of substantial value.

(*3*) When the owners or occupiers of such locality are unable to agree among themselves regarding the carrying out of such measures, the decision of those paying the larger amount of land revenue shall be held to be binding on all.

(*4*) The Local Government may from time to time, by like notification, extend the period during which any such area shall remain vested in the Government.

Effect of notification to suspend or extinguish private rights in the area notified under section 8.

9. Upon the making of any declaration under sub-section (*2*) of section 8, all private rights of whatever kind existing in or relating to any land comprised within the area specified in the notification containing such declaration at the time of the publication thereof, shall—

(*a*) if no period is specified in such declaration—cease and determine absolutely;

(*b*) if any period is specified in such declaration—be suspended for such period and for such further period (if any) to which such period may at any time be extended :

Provided that, as far as circumstances admit, such rights of way and water shall be reserved, in respect of every such area, as may be necessary to meet the reasonable requirements and convenience of the person (if any) who, at the time of the making of such declaration, possessed any such rights over such area.

Power of Deputy Commissioner to delimit the bed and to decide what constitutes such bed. Power to take possession of bed when vested in the Government.

10. (*1*) The Deputy Commissioner shall, for the purposes of every notification issued under sub-section (*2*) of section 8, fix the limits of the area comprised within the bed of the *cho* to which such notification is to apply.

(*2*) Upon the publication of a notification containing any declaration under sub-section (*2*) of section 8, it shall be lawful for the Deputy Commissioner to—

(*a*) take possession of the area specified in such declaration ;

(*b*) eject all persons therefrom ; and to

(*c*) deal with such area, while it remains vested in the Government, as if it were the absolute property of Government.

Bar of compensation for acts done under sections 8, 9 or 10.

11. No person shall be entitled to any compensation for anything at any time done, in good faith, in exercise of any power conferred by section 8, section 9 or section 10.

Condition as to sale of land acquired under the Act and obligation of Local Government to keep account of monies expended on such land.

12. (*1*) If in any case the Local Government decides to dispose of any land acquired absolutely and in perpetuity under the provision of section 8 (*2*), it shall in the first instance offer the proprietary right of the land to the original owner or owners thereof for such price as it considers proper not exceeding—

(*a*) the amount expended by Government on the reclamation of the land, or

(*b*) the capitalised value of the net income arising from the land reclaimed.

(*2*) For the purpose of ascertaining the amount expended on the reclamation of the land, the Local Government shall at the time of declaring the land to be vested in it, under section 8, clause (*2*), give such directions as it may consider necessary for keeping proper accounts of the expenditure it may incur in reclaiming and protecting the said land.

Power to enter upon and delimit notified areas and beds.

Power to enter upon survey and demarcate local areas notified under section 3 or section 8.

13. It shall be lawful for the Deputy Commissioner and for his subordinate officers, servants, care-takers and workmen, from time to time, as occasion may require,—

(*a*) to enter upon and survey any land comprised within any local area in regard to which any notification has been issued under section 3 or section 8;

(*b*) to erect bench-marks on and to delimit and demarcate the boundaries of any such local area; and

(*c*) to do all other acts and things which may be necessary in order adequately to preserve or protect any land or to give effect to all or any of the provisions of this Act:

Provided that reasonable compensation, to be assessed and determined in the manner in this Act provided, shall be made in respect of any damage or injury caused to the property or rights of any person in carrying out any operations under the provisions of this section, but no such compensation shall be payable in respect of anything done under the said provisions within the limits of any local area notified under section 8.

Inquiry into claims and award of compensation.

Inquiries into claims and awards thereupon.

14. (*1*) The Deputy Commissioner shall—

(*a*) fix a date for inquiring into all claims made under section 7 or section 12, and may, in his discretion, from time to time adjourn the inquiry to a date to be fixed by him;

(*b*) record in writing all statements made under section 7;

(*c*) inquire into all claims duly preferred under section 7 or section 12; and

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(*d*) make an award upon each such claim, setting out therein the nature and extent of the right claimed, the person or persons making such claim, the extent (if any) to which, and the person or persons in whose favour, the right claimed is established, the extent to which it is to be restricted or extinguished, and the nature and amount of the compensation (if any) awarded.

(*2*) For the purposes of every such inquiry the Deputy Commissioner may exercise all or any of the powers of a Civil Court in the trial of suits under the Code of Civil Procedure.

India Act XIV of 1882.

(*3*) The Deputy Commissioner shall announce his award to such persons interested, or their representatives, as are present, and shall record the acceptance of those who accept it. To such as are not present, the Deputy Commissioner shall cause immediate notice of his award to be given.

Method of awarding compensation and effect of such award.

India Act I of 1894.

15. (*1*) In determining the amount of compensation, the Deputy Commissioner shall be guided, so far as may be, by the provisions of sections 23 and 24 of the Land Acquisition Act, 1894, and, as to matters which cannot be dealt with under those provisions, by what is just and reasonable in the circumstances of each case.

(*2*) The Deputy Commissioner may, with the sanction of the Local Government and the consent of the person entitled, instead of money, award compensation in land or by reduction in revenue or in any other form.

(*3*) If, in any case, the exercise of any right is prohibited for a time only, compensation shall be awarded only in respect of the period during which the exercise of such right is so prohibited.

(*4*) When compensation has been awarded or when no compensation is claimed, in respect of any right the exercise of which has been permanently prohibited, such right shall vest absolutely in the Government and shall not revive upon the rescission of the notification or proclamation affecting the area in which it originally existed.

Procedure, Records and Appeal.

Record-of-rights in respect of notified areas.

16. (*1*) For every area, notified under section 3 or section 8, the Deputy Commissioner shall prepare a record setting forth the nature, description, local situation and extent of all rights mentioned in section 4 and section 5—

(*a*) existing within such area at the time of the publication of the notification relating thereto under section 3 or section 8;

(*b*) regulated, restricted, suspended or extinguished by any order under section 4 or section 5.

(*2*) When any award is made under section 14, its effect upon any rights shall also be recorded therein.

Mode of proclaiming notifications and of serving notices, orders and processes, issued under the Act.

17. (*1*) Upon the publication of a notification issued under any of the provisions of this Act, the Deputy Commissioner shall cause public notice of the substance thereof to be given at convenient places in the locality to which such notification relates.

(2) The procedure prescribed in sections 20, 21 and 22 of the Punjab Land-Revenue Act, 1887, shall be followed, as far as may be, in proceedings under this Act. India Act, XVII of 1887.

Appeal, review and revision.

18. Every order passed and every award made by a Deputy Commissioner under this Act, shall, for the purposes of appeal, review and revision, respectively, be deemed to be the order of a Collector within the meaning of sections 13, 14, 15 and 16 of the Punjab Land-Revenue Act, 1887: India Act XVII of 1887.

Provided that nothing in this Act contained shall be deemed to exclude the jurisdiction of any Civil Court to decide any dispute arising between the persons interested in any compensation awarded as to the apportionment or distribution thereof amongst such persons or any of them.

Penalties, bar of suits and rules.

Penalty for offences.

19. Any person who, within the limits of any local area notified under section 3, commits any breach of any regulation made, or restriction or prohibition imposed under section 4 or section 5, shall be punished with imprisonment for a term which may extend to one month, or with fine which may extend to one hundred rupees, or with both.

Application of provisions of Act VII of 1898.

20. The provisions of sections 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 63 (excluding the last sentence), 64, 65, 66, 67 and 72 of the Indian Forests Act, 1878, shall, so far as applicable, be read as part of this Act, and, for the purposes of those provisions, every offence punishable under section 19 shall be deemed to be a "forest offence," and every officer employed in the management of any area notified under section 3 or section 8, as care-taker or otherwise, shall be deemed to be a Forest-officer. India Act VII of 1878.

Bar of suits.

21. No suit shall lie against the Secretary of State for India in Council, or the Government, for anything done under this Act, and no suit shall lie against any public servant for anything done, or purporting to have been done, by him, in good faith, under this Act.

Power to make rules.

22. (1) The Local Government may make rules, consistent with this Act,—

(*a*) regulating the procedure to be observed in any inquiry or proceeding under this Act; and

(*b*) generally for the purpose of carrying into effect all or any of the provisions of this Act.

(2) All rules made under this section shall be published in the Gazette.

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NOTIFICATION NO.

The 12*th De*

No. 643.—*Notification.*—Whereas it appears to the Local Government certain local areas, situate within or adjacent to the Siwálik Mountain range range, and by the action of chos, His Honour the Lieutenant-Governor of by Section 3 of the Punjab Land Preservation (Chos) Act, 1900 (II of 1900), declared to be in force in, the local areas specified in the schedule to this

Sche

District.	Tahsil.	Serial No.	Village.	Whole village or part of a village.	BOUN North.	South.
Hoshiárpur.	Dasúya.	1	Makowál ...	Part ...	Sansárpur (2) ...	Kuhi (42) of Hoshiárpur Tahsíl.
		2	Sansárpur ...	Do. ...	Chhangiál (7) ... Burián (6).	Ditto
		3	Puhari ...	Whole	Kothi ...	Ditto
		4	Labar ...	Do. ...	Naurangpur ...	Narur (40) of Hoshiárpur Tahsíl.
		5	Chatarpur or Nagrota.	Do. ...	Chamuhi and Bholbadhmanián.	Ditto Khangwari (39) ... Thána (34) of Hoshiárpur Tahsíl.
		6	Burián ...	Do. ...	Dadiál (11) ... Bah Nangal.	Sansárpur (2) ... Puhári (3). Kuhi (42) of Hoshiárpur Tahsíl.
		7	Chhangiál ...	Part ...	Sanghwál (8) ... Ado Chok (9).	Sansárpur (2) ...
		7(*a*)	Do. ...	Tiba Tilla ...	Katar Dhar Line	Katar Dhar Line ...
		8	Sanghwál ...	Part ...	Dadiál (11), Aglaur (10) and Ado Chak (9).	Chhangiál (7) ...
		9	Ado Chak ...	Do. ...	Aglaur (10) ...	Sanghwál (8) ...
		10	Aglaur ...	Do. ...	Dadiál (11) ...	Ado Chak (9) ...
		11	Dadiál ...	Do. ...	Rámpur Haler (12)	Burián (6), Sanghwál (8) and Aglaur (10).
		11(*a*)	Do. ...	Do. ... Tiba Naugoza Part.	Katar Dhar Line...	Katar Dhar Line ...
		11(*b*)	Do. ...	Tiba Bani ...	Ditto ...	Ditto ...
		12	Rámpur Haler ...	Part ...	Neknáma Sainso (13) and Ban Nandpír.	Dadiál (11) ...

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that it is desirable to provide for the better preservation and protection of
and affected or liable to be affected by the deboisement of the forest in that
the Punjab is therefore pleased to direct, in exercise of the powers conferred
that the provisions of the said Act shall be extended to, and they are hereby
Notification annexed.

dule.

DARIES. East.	West.	REMARKS.
Kuhi (42) of Hoshiárpur Tahsíl.	Katar Dhar Line ...	*Note.*—The "Katar Dhar Line" means the line demarcated under the orders of the Deputy Commissioner, Hoshiárpur, by boundary pillars situated along or in the vicinity of the western skirt of the Siwálik range and shown on the field maps made at last settlement of the estates concerned.
Puhari (3) ... Burián (6).	Ditto.	
Labar (4) ...	Burián (6). Kuhi (42) of Hoshiárpur Tahsíl.	
Chatarpur or Nagrota (5) ...	Puhari (3). Kuhi (42) of Hoshiárpur Tahsíl.	
Thána (34) of Hoshiárpur Tahsíl and Dharampur.	Labar (4).	
Bah Nangal and Kothi ...	Chhangiál (7) and Sanghwál (8).	
Burián (6) ...	Katar Dhar Line.	
Katar Dhar Line ..	Ditto ...	7 (*a*) is a detached block.
Burián (6) ...	Ditto.	
Sanghwál (8) ...	Ditto.	
Ditto ...	Ditto.	
Bah Nangal ...	Ditto.	
Katar Dhar Line ...	Ditto ...	Detached blocks.
Ditto ..	Ditto ...	Detached blocks.
Bah Fato, Bah Ata and Bah Bidhia or Naushahra.	Ditto.	

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NOTIFICATION No.

Schedule—

District.	Tahsíl.	Serial No.	Village.	Whole village or part of a village.	BOUN[DARIES] North.	South.
Hoshiárpur.	Dasúya.	13	Neknáma Sainso	Part ...	Basah (15) ... Tandiál (17).	Dadiál (11) and Rámpur Haler (12).
		14	Hardo Neknáma	Do. ...	Ditto ...	Ditto ...
		15	Basah ...	Do. ...	Tandiál (17) and Chak Phala (16).	Neknáma Sainso (13) and Hardo Neknáma (14).
		16	Chak Phala ...	Do. ...	Bahbowál (19) ... Mawa Banth (20).	Ditto and Basah
		17	Tandiál ...	Do. ...	Ditto ...	Ditto ...
		18	Badla ...	Do. ...	Ditto ...	Ditto ...
		19	Bahbowál ...	Do. ...	Mawa Banth (20) ...	Badla (18) ...
		20	Mawa Banth ...	Do. ...	Ban Nandpír ...	Badla (18) ... Bahbowál (19).
		21	Sohaora Dadiál	Do. ...	Sohaora Kandi (22)	Mawa Banth (20) ...
		22	Sohaora Kandi ...	Do. ...	Jugiál (23) ...	Sohaora Dadiál (21) ...
		23	Jugiál ...	Do. ...	Katar Dhar Line ...	Ban Bindraban ...
		24	Ghaghiál ...	Do. ...	Ditto ...	Ditto ...
	Hoshiárpur.	1	Chak Harnoli ...	Do. ...	Kharkan (2) ...	Bachhohi (76) of Tahsíl Garhshankar.
		2	Kharkan ...	Do. ...	Patiári (3) ...	Chak Harnoli (1) ...
		3	Patiári ...	Do. ...	Dallewál (4) ...	Kharkan (2) ...
		4	Dallewál ...	Do. ...	Tharoli (5) and Nara (6).	Patiári (3) ...
		5	Tharoli ...	Do. ...	Nara (6) ...	Dallewál (4) ...
		6	Nara ...	Do. ...	Manjhi (7) ...	Tharoli (5) and Dallewál (4).
		7	Mánjhi ...	Do. ...	Dada (8) ...	Nara (6) ...
		8	Dada ...	Do. ...	Salerán (9) ...	Mánjhi (7) ...
		9	Saleran ...	Do. ...	Chohál (10) and Nari (12).	Dada (8) ...
		10	Chohal ...	Do. ...	Broti (11) and Nari (12).	Salerán (9) ...
		11	Broti ...	Do. ...	Arniála Shahpur (13).	Chohál (10) ...
		12	Nari ...	Whole ...	Mehngarwál (16) ...	Chohál (10) and Salerán (9).
		13	Arniála Shahpur	Part ...	Mustafápur (14) and Kapáhat (15).	Broti (11) ...

DARIES.

East.	West.	Remarks.
Ban Nandpír ...	Katar Dhar Line ...	These two estates have one external boundary.
Ditto ...	Ditto ...	
Hardo Neknáma (14) Tandiál (17). ...	Ditto.	
Ban Nandpír ...	Ditto ...	Nos. 16, 17 and 18 have one external boundary.
Ditto ...	Ditto ...	
Ditto ...	Ditto ...	
Badla (18) Mawa Banth (20). ...	Ditto.	
Ban Nandpír ...	Ditto.	
Ban Bindraban and Ban Nandpír.	Ditto.	
Ban Bindraban ...	Ditto.	
Ghagiál (24) ...	Sohaora Kandi (22).	
Kandu Karora ...	Jugiál (23).	
Khad ...	Katar Dhar Line ...	*Note.*—The "Katar Dhar Line" means the line demarcated under the orders of the Deputy Commissioner, Hoshiárpur, by boundary pillars situated along or in the vicinity of the western skirt of the Siwálik range and shown on the field maps made at last settlement of the estates concerned.'
Nagnauli and Khad ...	Ditto.	
Nagnauli ...	Ditto.	
Jadla ...	Ditto.	
Dallewál (4) and Nara (6) ...	Ditto.	
Jadla ...	Ditto.	
Mawa ...	Ditto.	
Mawa, Tatera and Oil ...	Ditto.	
Badoh, Pamra and Kaloh ...	Ditto.	
Salerán (9) and Nari (12) ...	Ditto.	
Nari (12) ...	Ditto.	
Gagret and Ambota ...	Arniála Shahpur (13), Broti (11) and Kapáhat (15).	
Nari (12) ...	Katar Dhar Line.	

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Schedule—

District.	Tahsíl.	Serial No.	Village.	Whole village or part of a village.	BOUN North.	South.
Hoshiárpur.	Hoshiárpur.	36	Raghwál ...	Part ...	Katouhar (37) ...	Rám Tatwali (35) ...
		37	Katouhar ...	Do. ...	Manhota (38) ...	Raghwál (36) and Rám Tatwali (35).
		38	Manhota ...	Do. ...	Khangwari (39) ...	Katouhar (37) ...
		39	Khangwari ...	Do. ...	Narúr (40) ...	Manhota (38) and Thána (34).
		40	Narúr ...	Do. ...	Baruhi (41) and Labar (4) of Tahsíl Dasúya.	Khangwari (39) ...
		41	Baruhi ...	Do. ...	Kuhi (42) ...	Narúr (40) ...
		42	Kuhi ...	Do. ...	Makowál (1) of Dasúya Tahsíl.	Baruhi (41) ...
	Garhshankar.	1	Asron ...	Do. ...	Rail (2) ...	River Sutlej ...
		2	Rail ...	Do. ...	Taunsa (3) ...	Asron (1) ...
		3	Taunsa ...	Do. ...	Bana (4) ...	Rail (2) ...
		4	Bana ...	Do. ...	Fatehpur (5) ...	Taunsa (3) ...
		5	Fatehpur ...	Do. ...	Nangal (6) ...	Bana (4) ...
		6	Nangal ...	Do. ...	Ráipur (7) ...	Fatehpur (5) ...
		7	Ráipur ...	Do. ...	Májra (8) ...	Nangal (6) ...
		8	Májra ...	Do. ...	Bagowál (9) ...	Ráipur (7) ...
		9	Bagowál ...	Do. ...	Golu Májra (10) ...	Májra (8) ...
		10	Golu Májra ...	Do. ...	Tundewál (11) ...	Bagowál (9) ...
		11	Tundewál ...	Do. ...	Nighi (12) ...	Golu Májra (10) ...
		12	Nighi ...	Do. ...	Mohan Májra (13)	Tundewál (11) ...
		13	Mohan Májra ...	Do. ...	Kalar (14) ...	Nighi (12) ...
		14	Kalar ...	Do. ...	Balowál Saunkhri (15).	Mohan Májra (13) ...
		15	Balowál Saunkhri	Do. ...	Takaria (18) ...	Kalar (14) ...
		16	Takarla ...	Do. ...	Adowána (17) ...	Balowál Saunkhri (15)
		17	Adowána ...	Do. ...	Ráju Májra (18) and Bhanewál (19).	Takarla (16) ...
		18	Ráju Májra ...	Do. ...	Nanowál (22) ...	Adowána (17) ...
		19	Bhanewál ...	Do. ...	Ditto ...	Ditto ...

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DARIES.

East.	West.	Remarks.
Rám Tatwali (35) ...	Katar Dhar Line	
Thána (34) ...	Ditto	
Ditto ...	Ditto.	
Ditto ...	Ditto.	
Khangwari (39) ...	Ditto.	
Narúr (40) and Labar (4) of Tahsíl Dasúya.	Ditto.	
Labar (4) and Puhari (3) of Tahsíl Dasúya.	Ditto.	
Garhbaga ...	Ditto ...	*Note.*—The "Katar Dhar Line" means the line demarcated under the orders of the Deputy Commissioner, Hoshiárpur, by boundary pillars situated along or in the vicinity of the western skirt of the Siwálik range and shown on the field maps made at last settlement of the estates concerned.
Ditto ...	Ditto.	
Bhatlaur Khad ...	Ditto.	
Ditto ...	Ditto.	
Kathana ...	Ditto.	
Ditto ...	Ditto.	
Rájgiri ...	Ditto.	
Ditto ...	Ditto.	
Dhamana ...	Ditto.	
Jatwáhar ...	Ditto.	
Jhandián ...	Ditto.	
Ditto ...	Ditto.	
Taba and Nangal ...	Ditto.	
Basali ...	Ditto.	
Jatoli and Núrpur Khurd ...	Ditto.	
Núrpur Khurd ...	Ditto.	
Haiátpur ...	Ditto.	
Ghai Májra and Haiátpur ...	Ditto.	
Ditto ...	Ditto.	

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Schedule—

District.	Tahsil.	Serial No.	Village.	Whole village or part of a village.	BOUN[DARIES] North.	South.
Hoshiárpur.	Garhshankar.	20	Bhadi ...	Part ...	Nanowál (22) ...	Adowána (17) ...
		21	Bungri ...	Do. ...	Ditto ...	Ditto ...
		22	Nanowál ...	Do. ...	Jitpur (24) and Shahbázpur (23).	Bhadi (20) and Bungri (21).
		23	Shahbázpur ...	Do. ...	Majhot (25) ...	Nanowál (22) ...
		24	Jitpur ...	Do. ...	Ditto ...	Ditto ...
		25	Majhot ...	Do. ...	Kukar Suha (26) ...	Jitpur (24) and Shahbázpur (23).
		26	Kukar Suha ...	Do. ...	Mangupur (27) ...	Majhot (25) ...
		27	Mangupur ..	Do. ...	Chandiáni Kalán (28).	Kukar Suha (26) ...
		28	Chandiáni Kalán	Do. ...	Malewál (29) ...	Mangupur (27) ...
		29	Malewál ...	Do. ...	Sekhowál (31) and Singhpur (30).	Chandiáni Kalán (28)
		30	Singhpur ...	Do. ...	Pojewál (35), Harwan (34) and Sekhowál (31).	Malewál (29) ...
		31	Sekhowál ...	Whole ...	Harwan (34), Tibba (33), Haibowál (32) and Sahiwán.	Malewál (29) and Soran or Káhnpur.
		32	Haibowál ...	Do. ...	Sekhowál (31) and Nainwán (37).	Sekhowál (31) ...
		33	Tibba ...	Do. ...	Nainwán (37) ...	Ditto ...
		34	Harwan ...	Do. ...	Ditto ...	Ditto ...
		35	Pojewál ...	Part ...	Torowál (36) ...	Singhpur (30) ...
		36	Torowál ...	Do. ...	Chhuchhewál (39)	Pojewál (35) ...
		37	Nainwan ...	Whole ...	Achalpur (38) ...	Sekhowál (31), Haibowál (32), Tibba (33), Harwan (34) and Sahiwán.
		38	Achalpur ...	Do. ...	Bhawánipur (40) ...	Nainwan (37) ...
		39	Chhuchhewál ...	Part ...	Ditto ...	Torowál (36) ...

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...ARIES.		REMARKS.
East.	West.	
Ghai Májra and Haiátpur ...	Katar Dhar Line.	
Ditto ...	Ditto.	
Ghai Májra ...	Ditto.	
Kata ...	Ditto.	
Do. ...	Ditto.	
Karura and Jhangarián ...	Ditto.	
Jhangarián and Sakhpur ...	Ditto.	
Rámpur Kalán and Kalwan...	Ditto.	
Kalwan ...	Ditto.	
Kukowál, Nalhoti, Raisira Gochar, Soran or Káhnpur.	Ditto.	
Sekhowál (31) ...	Ditto.	
Samundri, Haripur and Paláta	Singhpur (30).	
Sekhowál (31) ...	Tibba (33).	
Haibowál (32) ...	Harwan (34).	
Tibba (33) ...	Pojewál (35).	
Harwan (34) ...	Katar Dhar Line.	
Nainwán (37) ...	Ditto.	
Kálewál ...	Torowál (36).	
Kharali ...	Chhuchhewál (39).	
Achalpur (38) ...	Kartar Dhar Line.	

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Schedule—

District.	Tahsil.	Serial No.	Village.	Whole village or part of a village.	Boun… North.	Boun… South.
Hoshiárpur.	Garhshankar	40	Bhawánipur ...	Part ...	Malkowál (41) and Ratanpur (42).	Achalpur (38) and Chhuthhewál (39).
		41	Malkowál ...	Whole ...	Manaswál and Gaddiwál (43).	Bhawánipur (40) and Ratanpur (42).
		42	Ratanpur ...	Do. ...	Malkowál (41), Gaddiwál (43) and Dallewál (44).	Bhowánipur (40) ...
		43	Gaddiwál ...	Do. ...	Dallewál (44) and Binewál (54).	Ratanpur (42) ...
		44	Dallewál ...	Do. ...	Binewál (54) ...	Ditto ...
		45	Maira ...	Do. ...	Bhadiár (53) ...	Katar Dhar Line ...
		46	Barapur ...	Do. ...	Kot (52) ...	Ditto ...
		47	Konail ...	Part ...	Barapur (46) and Chak Gujrán (48).	Ditto ...
		48	Chak Gujrán ...	Do. ...	Sadarpur (49) ...	Konail (47) ...
		49	Sadarpur ...	Do. ...	Shahpur (50) ...	Chak Gujrán (48) ...
		50	Shahpur ...	Do. ...	Khánpur (51) ...	Sadarpur (49) ...
		51	Khánpur ...	Do. ...	Birámpur (56) ...	Shahpur (50) ...
		52	Kot ...	Whole ...	Bhadiár (53) and Birámpur (56).	Barapur (46) ...
		53	Bhadiár ...	Do. ...	Mahndwáni (55) ...	Maira (45) and Kot (52).
		54	Binewál ...	Do. ...	Singha or Sur Kala	Dallewál (44) ...
		55	Mahndwáni ...	Do. ...	Gondpur *tarf* Jai Chand.	Bhadiár (53) ...
		56	Birámpur ...	Part ...	Sanúli (57) ...	Khánpur (51) ... Kot (52). ...
		57	Sanúli ...	Do. ...	Lehra (58) ...	Birámpur (56) ...
		58	Lehra ...	Do. ...	Hájipur (59) ...	Sanúli (57) ...
		59	Hájipur ...	Do. ...	Rámpur (61) and Bilron (60).	Lehra (58) ...
		60	Bilron ...	Do. ...	Bharatpur Rájpútan (62).	Sanúli (57) and Hájipur (59).
		61	Rámpur ...	Do. ...	Ditto ...	Ditto ...

DARIES.

East.	West.	REMARKS.
Kharali ...	Katar Dhar Line.	
Kharali and Manaswál ...	Ratanpur (42) and Gaddiwál (43).	
Bhowánipur (40) and Malkowál (41).	Katar Dhar Line.	
Manaswál and Malkowál (41)	Dallewál (44).	
Gaddiwál (43) and Binewál (54).	Maira (45) and Bhadiár (53).	
Dallewál (44) ...	Kot (52) and Barapur (46).	
Maira (45) ...	Konail (47). Chak Gujrán (48).	
Barapur (46) ...	Katar Dhar Line.	
Ditto ...	Ditto.	
Kot (52) ...	Ditto.	
Ditto ...	Ditto.	
Ditto ...	Ditto.	
Maira (45) ...	Sadarpur (49), Shahpur (50) and Khánpur (51).	
Binewál (54) ...	Birámpur (56).	
Kukowál and Manaswál ...	Bhadiár (53) and Mahndwáni (55).	
Binewál (54) ...	Sanúli (57), Bilron (60) and Rámpur (61).	
Bhadiár (53) ...	Katar Dhar Line.	
Mahndwáni (55) ...	Ditto.	
Sanúli (57) ...	Ditto.	
Sanúli (57), Rámpur (61) and Bilron (60).	Ditto.	
Mahndwáni (55) and Gondpur *tarf* Jai Chand.	Ditto.	
Ditto ...	Ditto.	

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NOTIFICATION NO.

Schedule—

District.	Tahsíl.	Serial No.	Village.	Whole village or part of a village.	BOUN... North.	South.
Hoshiárpur.	Garhshankar.	62	Bharatpur Rájpútán.	Part ...	Gajjar (63) ...	Rámpur (61) ... Bilron (60).
		63	Gajjar ...	Do. ...	Mahdúd (64) ...	Bharatpur Rájpútán (62).
		64	Mahdúd	Do. ...	Lasara (65) ...	Gajjar (63) ...
		65	Lasara ...	Do. ...	Jejon ...	Mahdúd (64) ...
		66	Harjiána ..	Do. ...	Khanni (67) ...	Jejon and Malhewál
		67	Khanni ...	Do. ...	Lalwan (68) ...	Harjiána (66) ...
		68	Lalwan ...	Do. ...	Kothi (72) ... Maili (74). Chak Naryál (69).	Khanni (67), Polián and Kuthar.
		69	Chak Naryál ...	Do. ...	Gangowál (70) ...	Lalwan (68) ...
		70	Gangowál ...	Do. ...	Fatehpur (71) ...	Chak Naryál (69) ...
		71	Fatehpur ...	Do. ...	Kangar (73) ...	Gangowál (70) ...
		72	Kothi ...	Do. ...	Kangar (73) and Maili (74).	Lalwan (68) ..
		73	Kangar ...	Do. ...	Maili (74) ...	Fatehpur (71) and Kothi (72).
		74	Maili ...	Do. ...	Suna (75) and Bachhohi (76).	Kangar (73), Kothi (72) and Lalwan (68).
		75	Suna ...	Do. ...	Bachhohi (76) ...	Maili (74) ...
		76	Bachhohi ...	Do. ...	Chak Harnoli (1) of Tahsíl Hoshiárpur.	Suna (75) and Maili (74).

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...D'ARIES.		REMARKS.
East.	West.	
Dolahr ...	Katar Dhar Line.	
Ditto ...	Ditto.	
Polián ...	Ditto.	
Ditto	Ditto.	
Ditto ...	Ditto.	
Ditto ...	Ditto.	
Badhera ...	Ditto.	
Kothi (72) ...	Ditto.	
Ditto ...	Ditto.	
Ditto ...	Ditto.	
Lalwan (68) and Maili (74) ...	Ditto.	
Maili (74) ...	Ditto.	
Badhera, Saloh and Bhadsali	Ditto.	
Bachhohi (76) and Maili (74)	Ditto.	
Ispur and Pandogha ...	Ditto.	

Appendix II.

Coins.

NOTIFICATION NO. 644 OF 1902.

The 12th December 1902.

No. 644.—*Notification.*—Whereas the Local Government is satisfied, after due enquiry, that the restrictions and prohibitions hereinafter contained are necessary for the purpose of giving effect to the provisions of the Punjab Land Preservation (Chos) Act, 1900, His Honour the Lieutenant-Governor of the Punjab, in exercise of the powers conferred by Section 4 of the said Act, is hereby pleased to prohibit throughout the local areas specified in Punjab Government Notification No. 643, dated the 12th December 1902, with the exception of the estates situate in the Garhshankar Tahsíl which are shown in the margin—

Name of Estate	*No.*	*Name of Estate.*	*No.*
1. Shekhowál ...	31	9. Ratanpur ...	42
2. Haibowál ...	32	10. Gaddiwál ...	43
3. Tibba ...	33	11. Dallewál ...	44
4. Harwán ...	34	12. Maira ...	45
5. Nainwán ...	37	13. Kot ...	52
6. Achalpur ...	38	14. Bhadiár ...	53
7. Bhawánipur ...	40	15. Binewál ...	54
8. Malkowál ...	41	16. Mahndwáni ...	55

(a) the clearing or breaking up or cultivating of land not ordinarily under cultivation prior to the publication of the said notification;

(b) the quarrying of stone or the burning of lime at places where such stone or lime has not ordinarily been so quarried or burnt prior to the publication of the said notification;

(c) the cutting of trees and the collection or removal of timber of sale as a means of profit, income or livelihood, or for any other purpose not *bonâ fide* domestic or agricultural;

(d) the setting on fire of trees, timber or forest-produce;

(e) the admission, herding, pasturing or retention of sheep or goats.

APPENDIX II.

COINS.

Ancient coins.

The following account of ancient coins found in the Hoshiárpur District has been furnished by Mr. J. P. Rawlins, District Suptrintendent of Police, F. R. G. S., M. R. A. S :—

One of the most noticeable and interesting points in the coinage of ancient India is the remarkable manner in which certain coins are found in certain localities, thus indicating after the lapse of many centuries the tract of country ruled over or influeuced by the monarchs named on the coins found.

To go back to the earliest times, the silver punch-marked chips of silver, or *puránás*, are to be had about the Hoshiárpur District. According to Buddhist traditions the *purána* was current at least as early as the time of Buddha himself, and they are probably much older still. They are merely pieces of thin silver, chipped to weight, and stamped roughly with small figures and various symbols.

Coins of the old Greek kings who ruled over Bactria and the Punjab do not appear to have been found here except now and again when brought down from Central Asia by traders coming to Hoshiárpur.

But of later kings, again, of the Indo-Scythian dynasties coins of the following kings of the great Kushán dynasties are found here:—

		A. D.	
Kanishka	... ...	87—106	These dates are approximate only,
Huvishka	... ...	111—129	
Vasu Deva	... ...	122—176	

the last named only in any number. Also large numbers of a minute copper coin of the Saka Indo-Scythian King Gondophares are often found there—date 21—50 A. D.

Now we come to the ancient Hindu dynasties who ruled in the Punjab and Northern India after the absorption of the Greeks, and Scythians, and Huns. Of these old kings, coins in some variety are found about the Hoshiárpur District, but chiefly about the neighbourhood of Garhshankar and Una.

The following are the names and dynasties of the kings of ancient India whose coins are to be had in this District, beginning with the earliest:—

Odumbára.

1. Rájá Aja Mitra ... Æ.
   Plate IV., Fig. 7.
2. Rájá Bhanu Mitra ... Æ.
   Plate IV., Fig. 12.

(Cunningham's *Coins of Ancient India.*)

The name Odumbára, or Audumbára, is derived from the Udumbára fig tree. The country of the Odumbárás must be looked for near Kángra and the Kunet Districts, and there the name still exists in the rich tract between the Ravi and Beas Rivers, comprising the forts of Pathánkot and Núrpur (or Damári). The age of the Odambára coins may be assigned with some certainty to the time of the Græco-Bactrian King Apollodotus, or about 100 B. C.

Kuninda.

Plate V., Fig. 3 Æ.

(Cunningham's *Coins of Ancient India.*)

The Kunindás or Kulindás would seem to have occupied the hill Districts on both sides of the Sutlej from time immemorial. From their position General Cunningham has no hesitation in identifying them with the Kunets of the present day, who number not less than 400,000 persons, and form the bulk of the population in Kulu, and all the Hill Districts around Simla.

Yaudheya.

Plate VI., Fig. 6. 7 . 8. E.

(Cunningham's *Coins of Ancient India.*)

The Yaudheyás were one of the most famous tribes of ancient India. They were especially noted as warriors, their name in fact meaning simply 'soldier' or 'warrior' from Yudha, 'battle'. As they are mentioned by Panini before the time of Alexander as one of the warlike tribes of the Punjab, we ought to find their names amongst the opponents of the

Appendix II. — Coins.

Macedonian leader. They now occupy the country on both banks of the Sutlej, and the lower Doáb between the Sutlej was named after them the Johiya-bár.

Mathura.

Satrap Ráju Bula.

Plate VIII., Fig. 4 . Æ.

(Cunningham's *Coins of Ancient India.*)

Rájá Gomitra.

Plate VIII., Fig. 10. Æ.

Purusha Datta.

Plate VIII., Fig. 17 Æ.

Rájá Janapada.

Plate VIII., Fig. 19. Æ.

The holy city of Mathura stands on the banks of the Jumna thirty-five miles to the north of Agra. Ancient coins are found here in great numbers. Ptolemy includes Mathura in the kingdom of Kaspeiria which embraced the whole of the lower Punjab. Mathura coins of various kings are found in the Hoshiárpur District. They are, however, probably brought in by pilgrims to Chintpurni, Jawála Mukhi.

Ephthalites, or White Huns.

Sri Torámána.

(1) Plate VII., Fig 16, Æ.

(Cunningham, Later Indo-Scythian.)

Sháhi Mihirakula.

(2) Plate VIII., Figs 1. 2 Æ.

These two kings Torámána and Mihirakula are father and son. The leader of the Hunás who established himself on the Indus towards the end of the fifth century A. D. was Lae-lih. His son was Torámána, called Sháha Jauvla, or Jabula. He was the Jabula reading جبول or the first of the Sháhís, who built the Temple of the Sun in Multán in A. D. 505. Some time later, or about 510 A. D., Torámána had extended his rule to Málwa.

The career of Mihirakula is briefly as follows :—He was a foreigner, a Huna. He invaded Northern India, but was ultimately defeated and obliged to retire. He prosecuted Buddhists and patronised Brahmans and their gods. His rule generally covered the sixth century, or from 515 to 550 A. D. The great Indian Empire of the Hunás under Mihirakula would appear to have been overthrown by a combined attack of the Hindu princes under Vikramáditya of Málwa and Báláditya of Magadha.

Hindu Coinage of Kashmir.

Plates III. IV. V.

(Cunningham's Coins of Mediaeval India.)

The above series of coins often turns up in the Hoshiárpur District, but more especially the series on Plate III. Cunningham says: "The Hindu kingdom of Kashmír even in its most palmy days never extended beyond the limits of the Alpine Punjab. In the seventh century when the Chinese pilgrim Hwen Thsang visited the valley, all the hilly country between the Indus and the Jhelum rivers belonged to Kashmír. Of the early history of Kashmír little is known beyond the bare facts that the valley in the third century B. C. formed part of the great empire of

Asoka, and that in the early centuries A. D. it belonged to the rich dominions of the Kushan Indo-Scythians, Kanishka, Huvishka and Vasu Deva.

Gandhara and Punjab.

The Brahman and Rájpút Kings of Kábul

Spalapati-Deva. A. D. 875.

(1) Plate VII., Fig. 6. Æ.

(Cunningham's Coins of Mediaeval India.)

(2) Samanta-Deva. A. D. 900.

(3) Plate VII., Fig. 18. Æ.

Do. Do. Do.

Bhima-Deva. A. D. 945.

Plate VII., Fig. 17. Æ

Do. Do. Do.

The coins of the Brahman kings of Kábul are found all over the Punjab in great numbers, and here also in the Hoshiárpur District. This dynasty of Brahman kings seems to have sprung from the Vazír of the last of the Indo-Scythian great Kushán kings who was overthrown by the Vazír and put in prison, and from this Hindu Vazír commenced the line of the Brahman kings of Kábul, but all this appears to have been conjecture. The type of coin is known as the Bull and Horseman type, from the fact that on one side is a mounted horseman, and the other a recumbent bull.

Coins of the Kángra Rájás.

Plate XI.

(Cunningham's Coins of Mediaeval India).

These little copper coins are found in great numbers in the Hoshiárpur District, but especially along the hilly part of the District I have also seen numbers in the town of Pathánkot in the Gurdáspur District.

The rich District of Jálandhar originally comprised the two Doábs lying between the rivers Ravi and Sutlej. The capital of the country was the city of Jálandhar, and Kot Kángra was its chief stronghold. The full name of the province was Jálandhar Pith or "Jálandhar's Back," as the Titan was said to have laid prostrate on his back after his defeat. The Titan's mouth is said to be at Jwála-Mukhi or the "Flaming mouth," and his feet at Multán. Another name for the country lying between the Rávi and Sutlej is Trigarta or "watered by Three Rivers," the Ravi, the Beas and the Sutlej. The Royal Family of Trigarata derived their descent from Susarmah Chandra of Multán, who fought in the great war against the Pándavás. After the war they retired to the hills where they built the fort of Kángra. As Chandravansis they all bore the name of Chandra, which they have kept until the present day. General Cunningham gives the names of some seventeen Kangra Rájás.

At various times a good many "new" or unique coins have been brought to light in this District by me. By far the most plentiful coins in this District of the ancient Hindu and Buddhist dynasties indicating a close connection with the District are :—

1. Punch-Mark Coin ... (Puránás).
2. Gondophares ... ... Indo-Scythian (Saka).
3. Vasu-Deva ... ... Indo Scythian.
4. Rájá Bhánu-Mitra ... Odumbára.
5. Sri Torámána ... ... Ephthalite or White Hun.
6. Sri Mihirakula ... Ditto.
7. Ancient Hindu Coinage of Kashmír.
8. Sammanta-Dera ... } Brahman Kings of Kábul.
9. Kángra Rájás ... }

The last of course the most plentiful of all.

Appendix III.

Soils.

In connection with the coin of the White Hun King, Sri Toramána, found so very plentifully in this District,* it is a curious thing that in all my experience I have never found this peculiar coin of this king anywhere else in the Punjab, although in Northern Punjab other types of his coin are plentifully found while here only this peculiar coin. There is also another small copper coin I have found here in large numbers. It is a small copper piece with a full standing figure on one side of rude workmanship, and on the other the word Shuta, taking up the whole face of the coin. The other Torámána coin, described as being so plentiful here, has a head of the king on obverse and on reverse the name " Tora " for Torámána.

* Plate VII, Fig, 16.

A new Ephthalite King, just found, is Prakásáditya.

APPENDIX III.

SOILS.

Bára.—Low-lying moist land in the hill villages on the edge of a stream, called *bára* because of the *bár* (or hedge) put outside it to protect it in flood and from cattle. It is generally sandy, but being moist is fairly productive.

Batí.—See *Pathrakal.*

Bhassi.—Old *chhal* (Garhshankar).

Bhet.—Barren sloping-land on a hill side.

Chagar, chhamb, or *pabhán.*—Much the same as *jabar.* The principal rice-growing land.

Chahan or *dibar.*—Ill-drained, low-lying land of poor quality, often water-logged (Dasúya).

Chhal.—Land which has received a fertile deposit *pauna* from a stream. As long as the effect of the deposit continues, this soil will bear crops of the highest class without artificial manure.

Chhal retar.—Very sandy *chhal.*

Chhamb.—See *chagar.*

Dabri.—A still heavier clay, found only in the neighbourhood of the Bein ; varies with cultivation from a fine deep soil to an almost unworkable waste : requires constant watering (Garhshankar).

Danda.—Very stony land generally on a slope.

Ghassu.—The same as *bhassi* (Dasúya).

Jabar.—Moist, low-lying land ; very good for sugarcane and rice.

Jalál or *seba.*—Much the same as *Jabar* (Garhshankar).

Kaur chhamb.—Like *chahan,* but with an admixture of saltpetre (Dasúya).

Khisar.—See *sir.*

Lahri.—See *niái.*

Maira.—Sandy loam. This is the commonest soil. It is productive both with an excessive and deficient rainfall. The admixture of sand appears to keep it cool in dry years, and to enable surplus water to percolate through when there is much rain. Ordinarily the outturn is scarcely so good as on *rohi* or *chhal.*

Maira kalári.—*Maira* with an admixture of saltpetre.

Maira retar.—Very sandy *maira*.

Mand chhal and *mand ghassu.*—*Chhal* and *ghassu* is an island in the river (Dasúya).

Moti.—See *rara*.

Niái (or *lahri* in the hills).—Manured land near the village site or outlyiug houses or cattle pens. This is scarcely a separate *soil*, as it has not so much to do with the kind of land as with the facilities of applying manure (Hoshiárpur).

Pabhan.—See *chagar*.

Pail.—Moist *rohi*, usually watered by a stream which may or may not be perennial.

Panga.—See *tiba bangar*.

Pathiáli.—See *rara*.

Pathrakal or *bati.*—Land which is both stony and sandy (Dasúya).

Rara, moti, or *pathiála.*—The same as *maira*, but with a larger proportion of clay : gives wonderful crops with good rain, but is liable to fail in dry years. Is in fact much the same as *rohi* (Garhshankar).

Rakar.—Dry sloping land cut up by water action. This name in Dasúya denotes a thin coating of soil on a substratum of sand.

Rar or *raun.*—Very dry and thirsty ; generally has *kankar* cropping up in it. Bears gram and *moth* well in propitious years.

Tiba bangar or *panga.*—Flat table land on the tops on hills. Requires much rain, but is slightly better than *bhet*.

Rohi.—Loamy clay : with propitious rains a most fertile soil.

Rohi kalari.—*Rohi* with an admixture of saltpetre.

Seba.—See *jalal*.

Sir and *khisar.*—Very poor, sandy soil (Garhshankar).

Appendix IV.

Weights and Measures.

APPENDIX IV.

WEIGHTS AND MEASURES.

Measures.

1. The linear and square measures used in the District are as follows :—

The unit of measurement is the *háth*, or the length taken from the elbow to the tip of the middle finger. This is supposed to be 18⅔ inches.

3 *Háths*, or 56 inches ...	=	1 *karam*.
3 *Karams*, or 14 feet ...	=	1 *kán*.

The square measure is—

1 *Kán* square	...	= 1 *marla*, or	21·77	square yards.
20 *Marlás*	...	= 1 *kanál*, or	435·40	"
8 *Kanlás*	...	= 1 *ghumáo*, or	3,483·20	"

This is the correct local measure. The survey standard used in the present settlement differs slightly from this, and corresponds with that

Appendix IV. Weight and Measures.

employed when the records of rights were revised in the hill portion of the District 12 years ago. By it a *Karam* is 57½ inches, and the further measures are—

3 *Karams*, or 1 *kán* square	= 1 *marla* or	22·96 square yards.	
20 *Marlás* ...	= 1 *kanál* or	459·20	"
8 *Kanáls* ...	= 1 *ghumáo* or	3,673·60	"

In other words, the *ghumáo* now used in the Government records is 43·60 square yards, more than three-quarters of an acre. It is a pity that the length of the *karam* was not fixed at 57½ inches. This would have made the *ghumáo* exactly three-quarters of an acre, and would have been a sufficient approximation to the local *ghumáo*. Nevertheless, this improvement was made at the last settlement that one standard of measurement was employed in the Government records throughout the district instead of four. Mr. Melvill shows, in his Settlement Report, paragraphs 15 to 18, how the measurements of the first settlement were carried out. In the whole of the present Hoshiárpur and Garhshankar Tahsíls except in *talúka* Mánaswal and in part of Tahsíl Dasúya the Hindustáni *bigha* was employed. In the rest of the District the *ghumáo* was the standard. But as the length of the *karam* was not the same in different parts of the District, the size of the *ghumáo* also was not uniform.

The proportional shares borne by the *bigha* and the different *ghumáos* to the acre are—

Shahjaháni *bigha*	= ·635	of an acre.
Ghumáo used at first settlement in *talukás* Una, Babhaur, Takhtgarh, Núrpur, Jandbári and Mánaswál	= ·669	ditto.
Ghumáo used in the remainder of the District at the first settlement ...	= ·750	ditto.
Ghumáo now in use	= ·759	ditto.

Weights.

2. There is properly no measure of capacity in this District. Everything is sold by number or weight. It is usual in measuring the grain on a threshing floor to use an earthen vessel called *mep*; but for this there is no fixed size; the contents of one *mep* being weighed, the total quantity measured is calculated accordingly. The measures of weight are as follows:—

The unit to start from is the *sirsái*, which is equivalent to two *tolás* imperial weight—

2 *sirsáis* = 1 *adh páo* or 4 *tolás*.
4 *sirsáis* = 1 *páo* or 8 *tolás*.
8 *sirsáis* = 1 *adh ser* or 16 *tolás*.
16 *sirsáis* = 1 *ser* . or 32 *tolás*.
5 *sers* = 1 *panj seri* or *batti*.
10 *sers* = 1 *dhari*.
40 *sers* = 1 *man*.

The country *ser* (called in official language *ser khám*) is two-fifths of the imperial *ser*; and in like manner the country *man* (or *man khám*) is two-fifths of the imperial *man* or maund, and equal to 16 imperial *sers*. In some parts of the District sugar is sold by the *chautal*, equivalent to three times 44 (*chautális*) country *sers*, or 3 maunds 12 *sers*.

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